

Calvinist Contact

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Low religious participation, high religious sense in Alberta

Paul De Groot

EDMONTON — Albertans' allegiance to religious institutions is waning, but their commitment to religious ideas remains strong, according to a recent survey.

The survey, conducted last spring by the Population Research Laboratory at the University of Alberta, asked 1,269 Albertans about their opinions or experiences on a large variety of subjects. The survey looked at Edmontonians, Calgarians and people outside the two cities.

One topic covered by the survey is religious affiliation and commitment, and the results support the impression that formal religious observance is in decline. While 68 per cent of respondents reported that their mothers attended church at least once a month and 55 per cent said their fathers attended church at least once a month, only 35 per cent had attended church in the previous month themselves.

Few non-religious

Asked to rate their own religious

commitment, 33 per cent said it was strong, 13 per cent said it was somewhat strong, and 54 per cent said it was not strong.

But when asked to define themselves, 69 per cent defined themselves as religious, 28 per cent as not religious, and less than three per cent said they were atheists.

Some fundamental religious beliefs proved stronger than formal religious allegiance. For example, 68 per cent said they felt at least somewhat close to God (including 18 per cent who felt extremely close to God), 64 per cent believe in life after death, and 43 per

See SURVEY — p. 2.

Thinkbit

A man observed a gravestone on which was chiseled the inscription: "John MacKenzie, a great politician and an honest man." "Isn't that funny," he said to his wife. "They buried three people in the same grave."

From: a radio phone-in show on CBC

Scholarly priest passes on simple teaching of love



Photo: Bert Witvoet

Henri Nouwen (centre) confers with a member of the audience after the speech, while Bill Van Buren looks on.

Bert Witvoet

ANCASTER, Ont. — Henri Nouwen is a smart man. He taught religion and psychology at Notre Dame, Yale and Harvard universities, and he has written dozens of books and hundreds of articles. The 56-year-old priest-psychologist is booked for speaking engagements into 1990. But the most important things he knows he learned from a 26-year-old mentally handicapped man called Adam.

Adam cannot speak, cannot read, cannot wash or dress himself; he can take only a few steps with someone's help. Yet, it was Adam who taught Henri Nouwen three things: being is more important than doing, the heart is more important than the mind, together

is more important than alone.

And it is what Adam taught Nouwen that has become the focus of his message ever since he joined the L'Arche community in Richmond Hill, north of Toronto. It was what he talked about at Redeemer College when he spoke as part of the Staley Lectures on Jan. 12 this year. The auditorium, which seats 1,000, was filled to overflowing. Nouwen's topic was: "Christian Discipleship in the Modern World."

First love first

A good disciple is one who enjoys dwelling in the presence of God, said Nouwen, after he described his own search to come into contact with the first

See PRIEST — p. 2.

Group presses for free vote on Ontario's Sunday shopping bill

Robert VanderVennen

TORONTO — In a last-ditch stand to prevent passage of Bill 113, which could lead to wide-open Sunday shopping in Ontario, a coalition of 26 business and

church groups representing five million people held a major press conference right in Ontario's Legislative Building to pressure Premier David Peterson to permit legislators to vote according to

their consciences, without party discipline, when the bill comes up for third reading this week.

Later in the day during Question Period in the house, the Premier made a

partial commitment to free his 94 Liberals to vote as they wish, and then he challenged the opposition parties, who together have 35 seats and have bitterly opposed the legislation, to give their members a free vote, too.

Broad coalition opposes Sunday shopping

The 26 groups represented at the press conference opposing Sunday shopping, which was moderated by Gerald Vandezande of Citizens for Public Justice, included a wide range of business groups, churches and the Association of Municipalities of Ontario. Businesses included were Sears Canada, Canadian Tire, Marks and Spencer, Federation of Independent Grocers, Retail Hardware Association, Auto Dealers Association, and Independent Community Pharmacists. In addition to denominations, including the Christian Reformed Church, also

See OPPOSE — p. 3.



Photo: Harry J. Kitz

Press conference represents 5 million Ontarians opposed to Sunday shopping. Picture left to right: Tony Wilshaw, Canadian Federation of Independent Grocers; Gerald Vandezande, Citizens for Public Justice; Gerrit deBoer, Ontario Working Group Against Sunday Shopping; Mac Dunbar, Association of Municipalities in Ontario; Tom Ross, Canadian Retail Hardware Association.

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Priest heard two voices

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love of God.

It was comical to see him come on stage clutching his huge Jérusalem Bible and quoting only one sentence from it: "Let us love because God first loved us." It was as if he was visibly demonstrating how religion can be boiled down to a very simple thing: God's first love.

He enhanced that symbolic statement by asking the audience to sing a Latin song with him: "*Ubi caritas et amor deus ibi est*," which translates as: "Where charity and love are, there is God."

The message was so simple that one observer said he could kick himself for overlooking it so often. Nouwen himself had overlooked it for many years as he sought to answer to one of two voices in his life: "Henri, show me that you can do it." The other voice, "Henri, it doesn't matter what you do, as long as you keep loving Jesus,"

had been pushed into the background. His self-identity had seemed to depend on his accomplishments, on important people who approved of him.

It took looking after a man like Adam, who knew nothing about Nouwen's accomplishments, to teach him about that first love of God, who loved him long before he

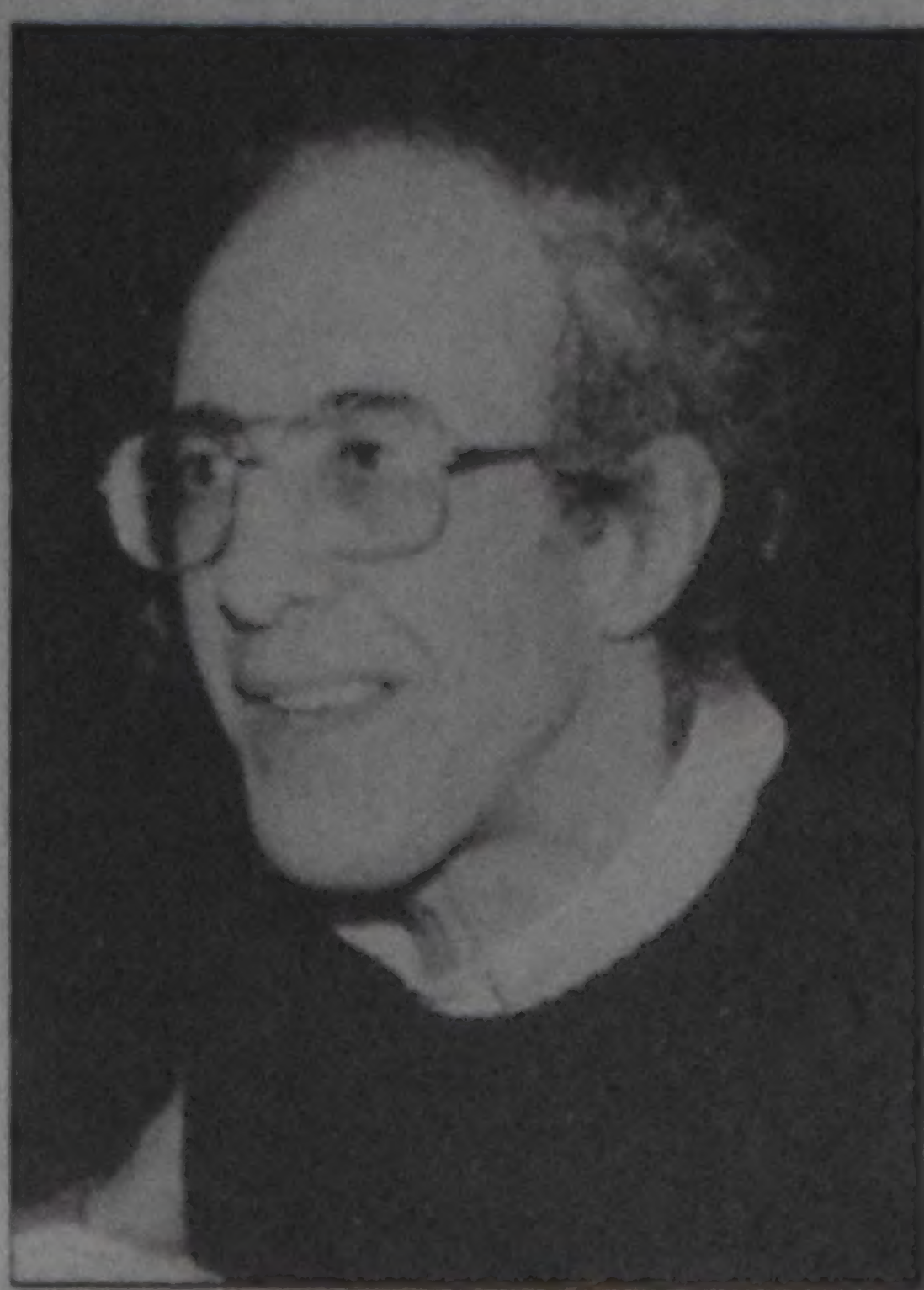


Photo: Bert Witvoet
Nouwen at Redeemer

had written any book, before he was even born.

It became evident that the severely handicapped Adam had become the symbol of broken humanity for Nouwen — the most perfect example of the first Adam whom the second Adam had come to redeem. Nouwen takes this point so seriously that he claims that community is shaped around the poor.

Bill Van Buren, a mentally handicapped resident of the Richmond Hill L'Arche community, joined Henri Nouwen for a few minutes in front of the microphone. Bill, feeling somewhat overwhelmed by the large audience, began to cry, saying that he was scared. Henri comforted him and reminded him of how he, Bill, had been the first resident in the Richmond Hill community.

Bill, feeling a lot better, then told the audience how he had asked Henri whether he knew

what a turkey in suspense was. Henri said, "No." "I'll tell you tomorrow," Bill had replied (laughter and applause). His free admission of fear and his sense of humour endeared him to the audience. They got a living demonstration of how community was formed around the weak.

L'Arche was: "I'm not okay, and you're not okay, but that's okay."

He also pointed to the importance of seeking out solitude on a regular basis. "Real solitude leads to community," he said, "and real community leads to solitude. You don't have to be at L'Arch to discover that."

But that's okay

One of the most liberating discoveries Nouwen made at

L'Arche Redeemer: afternoon session

Michael R. Geisterfer

At first glance it seemed an unlikely proposition a mentally handicapped person giving a lecture to an auditorium full of bright, young college students.

Yet for an hour-and-a-half on the afternoon of January 12, 1989, Anne-Marie, a member of L'Arche's Daybreak community in Richmond Hill, exchanged witticisms and anecdotes in a lively conversation with about 200 students at Redeemer College in Ancaster.

The effect was marvellous if not humbling.

The students, most of whom had come to hear Dr. Henri Nouwen, were instead treated to a rare and disarmingly frank discussion about Anne-Marie's life as a handicapped person and some of the challenges involved.

"Do you feel put down as a person because of your handicap?" one of the students queried.

"No," came the reply. "Most people understand about that. The handicap is only part of who I am. On the inside I am a person, like everyone else."

When asked if it had been her choice to come to the L'Arche community of Daybreak, her reply was painfully clear: "No. I did not choose to come. My mother had a lump on her neck and it was cancer. There was no other choice."

Then she smiled. "I was one of the lucky ones. When I was a child, people like me were placed in institutions. I was allowed to stay at home. I have a good relationship with my mother."

Quiet too long

On the question of religion, Anne-Marie was humorously blunt. "I don't like to participate in the evening prayers," she said. "So I usually leave when they pull out the candles."

"Why is that?" someone asked.

"Because you have to be quiet for so long."

Asked whether she had a personal relationship with Jesus Christ, Anne-Marie replied: "Not at this particular moment, no." If her answers did not always correspond to expectations, the students did not seem to mind.

On the contrary, they treated Anne-Marie not as anyone lesser than themselves, but with unreserved warmth and respect. The atmosphere in the auditorium was unusually receptive as students peppered her with questions in what seemed to be genuine attempts to understand her world.

Anne-Marie was later joined by two other members of the Daybreak community, and together they fielded questions on a variety of topics, ranging from philosophical inquiries into the nature of suffering, to Anne-Marie's taste in music.

On the latter score her preference was unequivocal: "Rock-and-roll," she said.

The students naturally applauded her choice.

Michael Geisterfer is a member of the L'Arche community in Hamilton, Ont.

Survey probed ethical issues

... continued from page 1.

cent said they had felt the presence of a powerful spiritual force at some point in their lives.

Church leaders did not fare particularly well in the survey. Asked how much confidence they have in church leaders, 40 per cent expressed confidence in them, the same proportion as those who lacked confidence in them.

Little denominational preference

More than 27 per cent of Edmontonians said they had been raised as Roman Catholics. The next largest group were United Church (15 per cent), followed in order by Anglicans (nine per cent), Lutheran (eight per cent), and "Protestant" (6.5 per cent). Only five per cent had not been raised in some religious environment.

But asked their current religious preference, "none of the above" led the pack, with 26 per cent of Edmontonians and 20 per cent of all respondents saying they had no preference or affiliation. Among Edmontonians who stated a religious preference, the numbers were slightly lower than those in which they were raised, but followed a similar pattern: Roman Catholic, 21 per cent; United, 13 per cent; Anglicans 6.3 per cent; Lutheran, 6.5 per cent.

The numbers indicate that Edmonton is more Catholic than the province as a whole. Overall, 20 per cent of the Albertans surveyed defined themselves as Roman Catholic, 17 per cent as United, 9 per cent as Anglican, and 7 per cent as

Lutheran.

Faiths other than Christianity — Judaism, Islam, Buddhism, Hinduism and others — accounted for less than two per cent of the population as a whole, and about four per cent of Edmonton's population.

Sexual morality

The survey probed attitudes on some questions related to sexual morality. Of interest to those following the debate in the United Church over the ordination of homosexuals is the finding that attitudes toward discrimination against homosexuals are significantly more liberal than attitudes toward homosexual lifestyles.

Asked whether it should be illegal to discriminate on the basis of sexual orientation, Albertans generally agreed, though not strongly. About 55 per cent of respondents felt sexual orientation should be included in human rights legislation.

But asked whether they approved of two men or women living in a homosexual relationship, 37 per cent of Edmontonians (the question was not asked in Calgary) strongly disapproved, and only 22 per cent showed any level of agreement.

They were more forgiving when it came to heterosexual couples living together before marriage. Nearly 80 per cent did not disapprove.

Termination of pregnancy

Answers on abortion indicated the deep polarization — and some of the confusion — surrounding the issue.

Asked whether abortion should be legally available "if the woman wants it for any reason," 49 per cent said yes, and 51 per cent said no.

Calgarians were significantly more pro-abortion than Edmontonians. In Calgary 66 per cent said "yes," but in Edmonton, 63 per cent said "no" on that question.

The survey probed Edmonton attitudes in more depth and found that 57 per cent opposed abortion when the pregnancy resulted from an extra-marital affair; 54 per cent opposed it when the mother did not want to marry the father; 53 per cent opposed it on grounds of poverty or when a woman simply wants no more children; 30 per cent opposed it when mental breakdown was likely; 11 per cent opposed it in cases of rape; 14 per cent opposed it when there was a chance of serious birth defects; and only 6 per cent opposed it when the mother's health is seriously endangered.

Only 20 per cent disagreed with women becoming priests or ministers. Nearly 50 per cent showed some agreement, including 30 per cent who strongly agreed.

But if another question on the survey is any indication, Christian feminists have a long road ahead of them. Asked to picture God as either Mother or Father, 37 per cent of Edmontonians picked the father image, and only two people out of 275 chose the mother image. Thirty-eight per cent chose to picture God as midway between mother and father.

Oppose bustle of business on Sunday

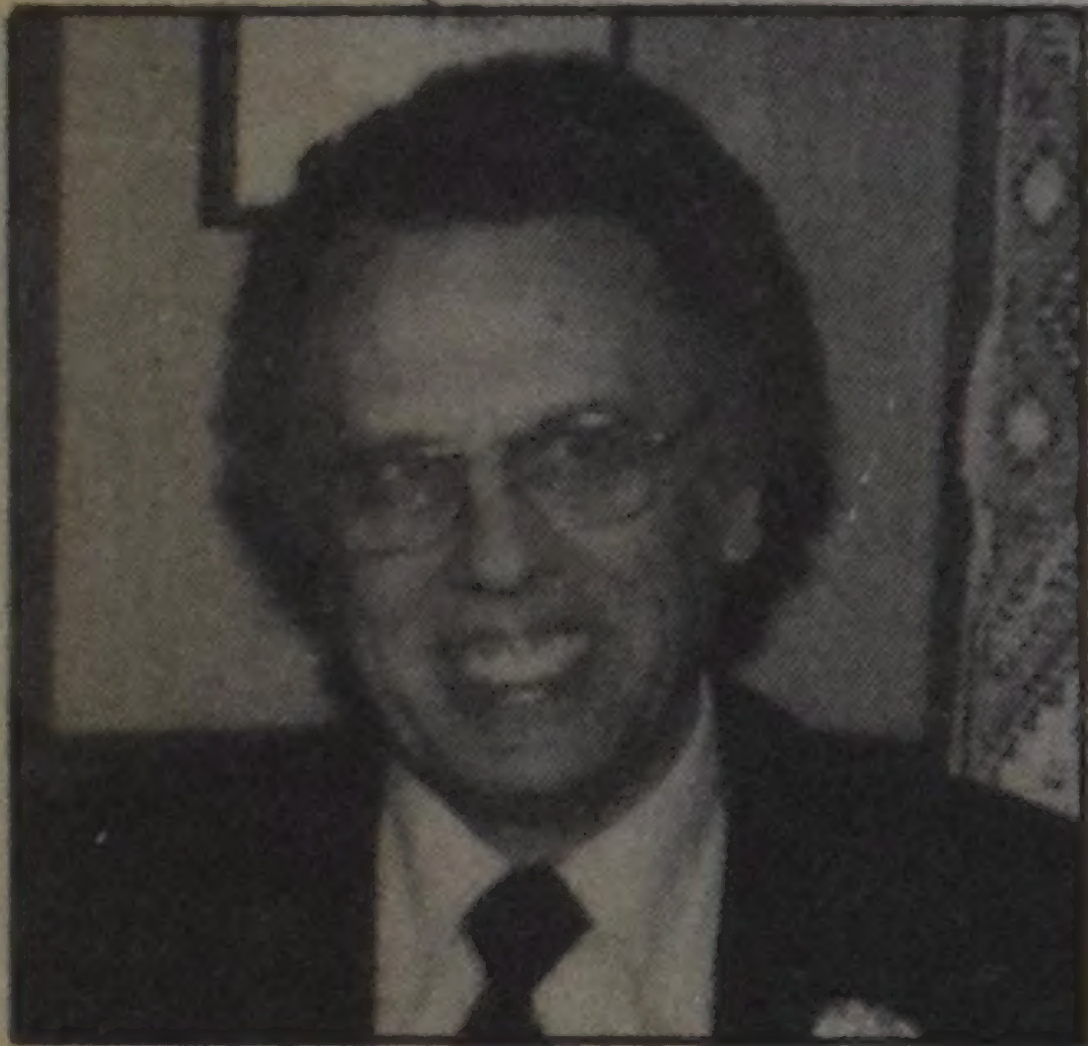
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represented were Evangelical Fellowship of Canada and the People for Sunday Association (formerly Lord's Day Alliance).
The proposed legislation would remove province-wide restrictions on store openings on Sunday, leaving it to the municipalities to decide whether any or all stores should be closed on Sunday. It explicitly gives drug stores throughout the province the right to be open seven days a week, provided that their size does not exceed 7,500 square feet, which would exclude only

two per cent of the drug stores now operating in Ontario. That means that even if a municipality wanted all stores closed on Sunday, it could not prevent so-called drug stores, selling almost everything they wish, to operate on Sunday.
In addition to the explicitly Christian desire to keep Sunday as a day for public worship, opponents of Sunday shopping are rallying around the idea of a "common pause day" in which the bustle of business is absent from our streets and in which families can be together. It is argued that Bill 113 will tear apart the fabric of the family in

a society where the family is already an endangered species.
Discriminates against women
Suzanne Scorsone argued at the press conference that the Sunday shopping bill discriminates against women. A much higher percentage of women than men serve as sales clerks in stores, and the fastest-growing sector of small stores are those owned and staffed by women, she said.
So Sunday work will put a special burden on women, with the extra bind that women have the greatest responsibility for

the care of children but schools and day care centres are closed on Sunday. Public transit is also less available on Sundays. What are they to do? At best a whole range of other services will need to be expanded to support Sunday shopping.
Ontario's present law on Sunday store closing is widely agreed to be unwieldy and in certain ways not enforceable. An all-party Select Committee on Retail Store Hours was struck and in 1987 it unanimously recommended the adoption of "the principle of a common pause day and the maintenance of such a common pause day." One of the signers of that recommendation was the Hon. Joan Smith, now Solicitor General and a strong government advocate of Bill 113. Premier Peterson endorsed the recommendation and in August 1987 made a campaign promise to introduce fair common pause day laws.
When Premier Peterson announced that the government favoured letting municipalities decide whether to permit open Sunday shopping or not, he was bombarded with all kinds of requests to change his mind. But he stood firm as a rock. In view of the public outcry, it is hard to understand why he has taken a position that seems to be so unpopular.
When it was clear that Bill

113 was running into strong opposition, it was referred to the legislature's Standing Committee on Justice for hearings. This Committee toured the province and received over 400 briefs, which were in opposition to Bill 113 by a ratio of 20 to one. Public interest groups and the opposition parties then tried very hard to amend the bill, but the Premier and his government stonewalled their efforts.
In support of open Sunday shopping are some of the large national department stores, notably the Bay-Simpson's-Zellers conglomerate, and also the owners of shopping malls. It is easy and appropriate to criticize them for corporate and personal greed, but it is also a fact that when one or more stores do open on Sunday (or Boxing Day, on which some stores were illegally open this year), shoppers descend on them like flies on honey, making it well worth their while to be open.
Opponents of open Sunday shopping are now vigorously lobbying the MPP's to try to get a majority vote against Bill 113. Whether or not they succeed will make a distinct difference in the shape of Ontario society in the coming years. In one sense the vote is between economic values and Christian and family values.



In and around the workplace

Ed Vanderkloet

Can strikes be outlawed? (2)

When it comes to settling wage disputes, we cannot blithely ignore market forces; if we do, we run the danger of pricing ourselves out of the market. That is a lesson that some labour unions apparently are unable to learn. But neither is the market some unseen godhead to be worshipped and obeyed, as not a few employers (including many Christian ones) persistently seem to believe.
When both an employer and his or her employees cast off restraint and are largely motivated by material gain (profits or wages), we have all the ingredients for poor labour relations and perpetual industrial strife. The company ship stays afloat only because both sides don't want it to sink. Or, to change the metaphor, they don't want to kill the goose that lays the golden eggs. But in such cases there is a notable absence of true responsibility or mutual respect.
Invariably the atmosphere in and around such a workplace is thick with suspicion, even hatred, which usually reveals itself in shoddy work and endless union grievances. As a Christian labour organization, the CLAC considers it its primary task to promote a different spirit on the shop floor, a task that is as difficult as it is rewarding.
The state's role
Since this column deals with whether strikes can be outlawed, the question must be asked: What the state can do to heal broken labour relations? or to ameliorate the bitterness of industrial strife? The answer is: not much. As an old saying goes, "With unwilling dogs it is poor hunting." Proverbs 29:18 puts it more pregnantly when it states, "Where there is no revelation, the people cast off restraint." That text from the Bible reveals something of the (mostly neglected) spiritual issue involved here, especially where it continues by saying "but blessed is he who keeps [God's] law."
All of which does not mean that a government must follow a hands-off policy. Labour peace and labour-management co-operation are also governmental concerns. In fact, many provincial governments (as well as the federal government) have greatly improved their mediation and conciliation services in efforts to lessen the rate of strikes and lock-outs.
In Ontario, deadlocked negotiations in the

health care sector *must be* submitted to an independent arbitrator (or arbitration board.) In other words, strikes are forbidden. Health care (hospitals, nursing homes, etc.), fire departments, police, and so on, are essential services among whom a work stoppage will not be tolerated. That is a tremendous improvement over a province like Alberta where (at least in the private sector) there is no compulsory arbitration in health care. In New Brunswick the police are even allowed to go on strike, with the result that, from time to time, anarchy reigns supreme in the streets.
Compulsory arbitration
But compulsory arbitration in essential services is easier to implement than in the so-called free-market sector where both companies and unions show great reluctance to submit themselves to the ruling of arbitration boards or tribunals.
Governments would take a major step in the right direction by prohibiting strikes in their own jurisdiction, i.e., the public sector. Government employees should gladly relinquish their rights to strike in exchange for binding arbitration. For, unlike workers in the private sector, they are not exposed to competition, seasonal unemployment, and other economic up and downs. Furthermore, strikes in the public sector often hurt innocent bystanders. The postal service, railways, and utilities are good examples.
Ultimately it should be possible to establish arbitration tribunals with the power to adjudicate *all* disputes that cannot be resolved in the course of normal collective bargaining. But we should have no illusions that this will be an easy task. Australia has had such laws on the books for decades but they do not prevent frequent and sometimes violent conflict. Even highly regulated economies such as Sweden, West Germany and the Netherlands have never been able to effectively and equitably outlaw strikes and lock-outs. All of which shows that freedom has a price, the price of responsibility. And who will deny that responsibility is a rather scarce commodity?

Ed Vanderkloet is executive secretary of the Christian Labour Association, Toronto.

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Editor: Bert Witvoet

Gen. Mgr.: Stan de Jong

Assistant Editors: Marian Van Til, Robert VanderVennen

Regular Contributors: Paul de Groot, Stan de Jong, Anne Hutten, Reinder J. Klein, Angela Terpstra

Accounting: Willy Suk-Kleer

Advertising: Suzanna Brasz

Circulation & Mailing: Grace Bowman

Layout & Design: Cecilia van Wylick

Typesetting: Shirley Vermolen

Editorial Advisory Board: James R. Dickey, Sam Da Silva, Anne Hutten, Judy Knoops, Peter DeBruyne, Nicholas B. Knoppers, Alayne Langerak, Jacob Kuntz, Sonya Vander Veen-Feddema, William VanHuizen.

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An independent Christian weekly that seeks to proclaim the truth, care and rule of Jesus Christ.

Multi-faith prayers offered to a multi-faith God?

Editorial

According to the Honourable Minister of Education for Ontario, Chris Ward, the new amendment to Regulation 262 concerning opening or closing exercises has achieved two purposes: "to recognize and respond to the multicultural and multifaith nature of our province, and to permit the Lord's Prayer to continue to have a place in the classrooms of Ontario."

Almost 2,000 years ago the followers of the Jewish teacher called Jesus of Nazareth asked him, "Teach us how to pray." Interesting that the little lesson which Jesus then taught to his disciples, the devotional primer we call The Lord's Prayer, should today be the subject of a ministerial regulation for public schools.

The Lord's Prayer has a place in the classrooms of Ontario, we learn, but it has to share that place with readings from the Qu'ran, the Torah "and many others, and secular writings." In order to comply with the *Canadian Charter of Rights and Freedoms*, the minister declared that Ontario's public schools must "not give one religion a position of primacy."

So, when Ontario school children now ask their teacher, "Teach us to pray," they will be given a shopping list of prayers to a number of gods: "Our Buddha, which art in nirvana," or "Our Brahman which art in moksha," or "Our Poet which art in Shakespeare."

About that cradle ...

It's not surprising that Mr. Ward regards the new regulation on religious exercises "an excellent opportunity to firmly establish Ontario's classrooms as a cradle of tolerance and understanding." There's something laudable about that goal. And it's difficult to

see how the public school system could go any other way. Once you place the task of organizing education into the hands of a government of a multifaith society, then you have to expect this kind of juggling of religions.

The *Charter* is not so much at fault either. It does not prescribe the kind of educational system a society within Canada must have. It only says that everyone in Canada should enjoy freedom of conscience and religion. So, the minute you place children in a school not of their parents' faith, the problem of freedom of conscience and religion has to be addressed.

Religion claims us

In the meantime, the meaning of religion is overlooked. What may be perceived as the cradle of tolerance may well turn out to be the deathbed of faith. Religion only thrives in an atmosphere of belief and adherence, just like marriage only thrives in an atmosphere of truth and love. Teaching religion (or marriage) in a setting of experimentation takes the heart out of it. Everyone's religion claims trust, faith and obedience.

One could say to Mr. Ward that tolerance and understanding do best when they come from a committed heart, especially if that heart is committed to the gospel of love. But that would not solve his problem. Besides, religious bigots have given religion a bad name when it comes to tolerance and understanding.

In the meantime, there is for Christians only one answer to the question: "Teach us how to pray." It is the answer found in Matthew 6: "This is how you should pray: Our Father in heaven, hallowed be your name"

Speaking out of silence with the body

You can tell when a person addresses you out of solitude. He or she is like a traveller who has come from far and has not yet lost the flavour of the place of origin. The dust of meditation is still in the clothes.

She will speak, but not be afraid of pauses. He will dress adequately, but not carefully. She will look at others, but almost as if she is looking beyond them. He has that reservoir of quiet confidence that allows him to feel non-threatened, leaving others free to take their own course.

The other day, Henri Nouwen spoke to a large audience at Redeemer College out of his solitude. He even spoke about solitude, and how important it is for a person to spend time alone with God and with himself.

The fruit of contemplation

But the most eloquent message Nouwen delivered about solitude was not what he said but the way he presented himself on stage: the way he stood away from the lectern, clutching a huge Jerusalem Bible from which he quoted only one sentence about love, the casual way he was dressed, the way he taught the audience a song about love, the simplicity of his message, the quiet way he put an arm around a resident of the L'Arche community who cried briefly as he stood next to him on stage, the way he ended his speech by asking the audience to sing again the chorus he had taught them, but oh so softly and reverently the final time, the way he quietly returned to his seat when the last gentle sounds had died away.

But the spell of solitude was rudely broken when the audience was asked to give him a characteristically Reformed response — loud applause. The applause ended up being a standing ovation.

Have you ever wondered what Jesus would have done if, let's say, his Sermon on the Mount had been greeted with thunderous

applause? Does "blessed are the poor in spirit" still resonate after a standing ovation? There was that one time, of course, that people gave him a standing ovation in the form of a triumphal entry into Jerusalem. But there was a strange kind of irony in that payment of homage. A bit of monkey business, you might say.

The standing ovation was probably not what Nouwen had in mind. It was certainly in conflict with one important theme of his speech: that being is more important than doing. A Reformed audience finds it difficult to *be* appreciative without *doing* something about it. We don't believe in pregnant silences. We prefer to abort quiet moments.

Avoiding dead time

One council of a Christian Reformed Church discussed the complaint that sometimes the "silent prayer" lasted too long. People were fidgety and felt that they were going through dead time. The council resolved the matter by asking organists in the church to keep the silent prayer time down to 20 seconds. One of the organists remarked that she could never pray herself during that time because she had to literally watch the clock.

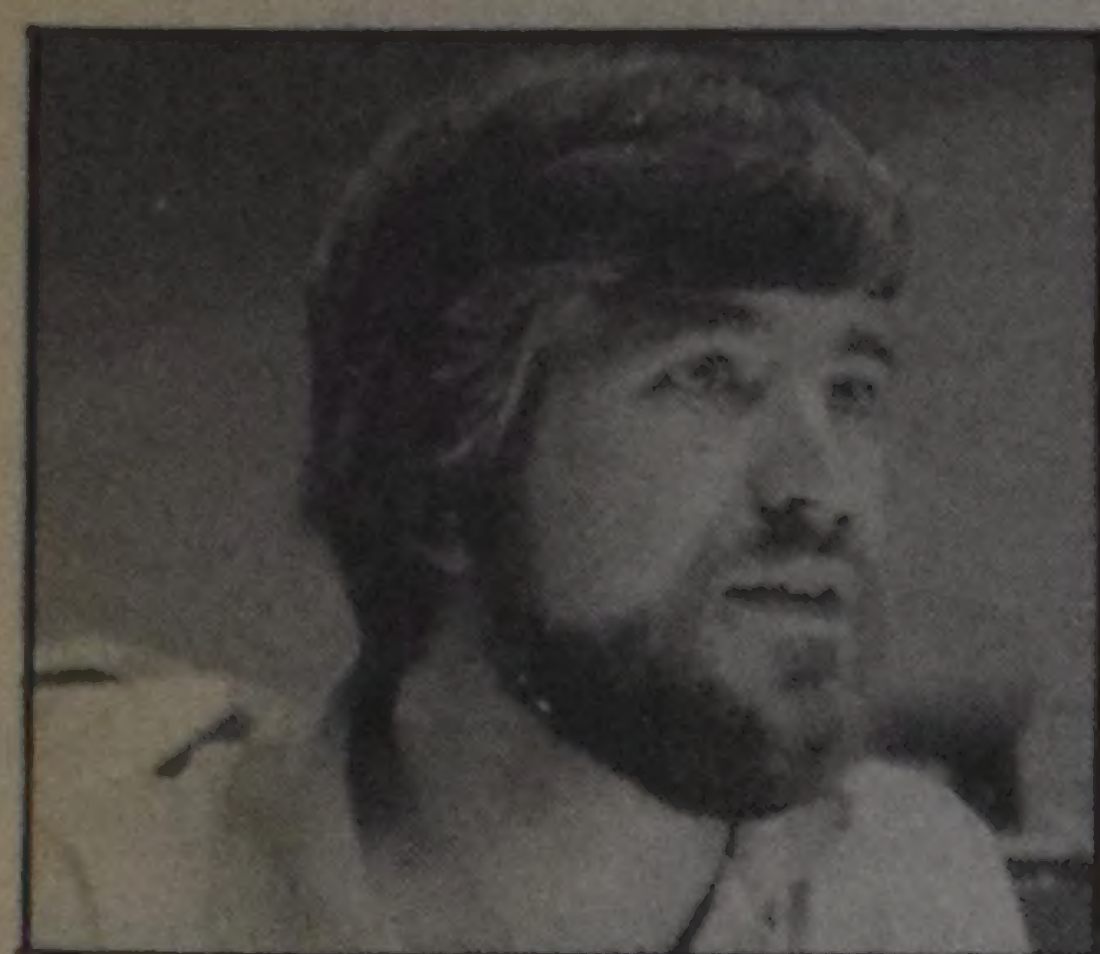
Why are Reformed people so uncomfortable with silences? Perhaps it's the lack of emphasis on solitude in our midst.

One part of Nouwen's speech did save the situation at Redeemer, though. Nouwen had said that, instead of saying, "I'm okay, you're okay," it might be more appropriate to alter that to "I'm not okay, you're not okay, but that's okay." A person can say that because ultimately one doesn't have to prove anything to anyone.

So, even if the standing ovation was not okay, that apparently is okay.

BW

JUST A MOMENT/HERMAN PRAAMSMA



*Amoebas at the start
Were not complex;
They tore themselves apart
And started sex.*

(Arthur Guiterman, 1871-1943, "Sex," stanza 1)

Let's blame it on the lowly amoeba!

Just the other day we were discussing the awful plight of modern-day editors who write in magazines aimed at a Reformed constituency. By and large these people can write about almost anything. Except for one thing. If they happen to write anything at all about anything having to do with the charming differences that divide humankind into two complimentary halves, they might as well plug their fingers into their word-processors, take a megabyte out of their own flesh, and commit journalistic suicide. Let's face it: sex is out.

It doesn't matter whether the topic might be the ordination of women, the bed our parents slept in (in all innocence, not knowing the furor this would cause later), or whether it has to do with the darker side of human passions, such as incest or homosexuality. I mean, we don't want to hide the papers that come into our homes from our children, do we?

Some people just will not react in any way except negatively to some topics. And it's about time we squarely faced that reality. How can we tackle this issue and help our present and future editors to avoid problems and yet retain their journalistic integrity?

Blaming it on the amoeba will not do in the long run. I have a much better solution, which has the added beauty of being applicable in other areas as well. It is simple, really (as all great ideas are). Colour-coding. You heard me right: *colour-coding*. What I suggest is that in the future all potentially divisive material is grouped together in our magazines, and colour-coded. Like maybe pink for all material that has anything to do with sexual issues; red for any items that are political in nature; green for labour and economy; orange for the Dutch section; black for denominational issues, and so on.

You can immediately see the practicality and beauty of this scheme! This will enable anyone to avoid his or her area of high blood pressure by simply consulting a colour chart on page one. You don't like it? Don't read it! You could even remove an entire section before taking your paper into the house. No more aggravation. Editors could write what they feel they have to, readers could read what they feel they have to.

Other application: we could press for a new colour-coded edition of the *Psalter Hymnal*, or whatever hymnal our church uses. They could contain special sections such as "Golden oldies," "easy to sing," "unisex," etc. The Christian Reformed Church could make use of this in its new yearbook as well: one colour for churches with female deacons, another colour for churches that subscribe to *The Banner*, another colour for those who are steadfast in using the old hymnal and the King James Bible.

Actually, we could bring out a new Bible translation using different colours. What a triumph that would be! You could colour code the entire scriptures to make it easier to read for people who have different convictions about certain things. In fact, I understand that some people have already pioneered this concept, using a so-called "red-letter edition!" But much remains to be done here.

I hope this will be somewhat helpful to our editors. I'm just an idea man. Work it out.

Herman Praamsma is pastor of Fellowship Christian Reformed Church, Rexdale, Ont.

Letters

Maintain Old Testament morals

I was impressed with the amount of courage you displayed in publishing your series of articles dealing with the immoral behaviour so prevalent in today's society. The statistics you quoted seem to be reasonably accurate and thus are very alarming. We are all to be aware of how vulnerable we are to being influenced by the morals and attitudes of a sinful, secular society.

As a Christian high school teacher I can say with confidence that the student bodies in our Christian schools do not come close to the national average. But there is an alarming amount of loose talk and coarse joking which is just written off as a part of being an adolescent. An obsession with sex, which is portrayed in much of our media and on television, has created an increased awareness and toleration of immoral behaviour.

I cannot but think of God's total disgust with and judgment on all forms of immorality in the Old Testament. I realize that we are in the New Testament era, but we must not use our freedom from the law to satisfy the desires of our sinful nature. I do not feel that God has become more tolerant of sinful behaviour in any form in this New Testament era.

There is, as a result, an increased pressure on home, school and church to instil good moral upbringing and education in the upcoming generation. This training is much more likely to have a desired long-term result if the person

involved has Christian commitment which constantly fights against sin and temptation. The person who lives to satisfy the desires of the sinful nature is much more likely to fall into temptation. But, as is very evident, we should not think we are beyond temptation, lest we should fall.

I am sure that your understanding attitude towards people who are "a truly in love young couple" who "have to get married" has subjected you to some very concerned responses. I realize that you could have an interesting debate about when a marriage really takes place in the sight of God. I can also recognize how the act of sexual intercourse between young unmarried lovers can seem so pardonable.

But I am much more concerned about the damage that can result when we play with fire. I am convinced that sexual intercourse is restricted to the marriage relationship. When the passion gets ahead of the commitment we are very prone to stumble and fall. The consequences of a moment of indiscretion can be devastating.

We must continue to preach Old Testament morals from our pulpits. At the same time we must forgive, accept and support the repentant sinner. A tolerant, complacent attitude will only lead to further moral decay within our church.

Peter Reedyk
Smithers, B.C.

Bible clear in certain parts

This is in response to Willem Hart's letter in C.C. Dec. 16, 1988. As the writer mentions my name, please permit me to respond.

My quotation from scripture "God is the same yesterday, today and tomorrow, He is Truth" meets with Willem Hart's approval. I am glad! However he goes on to say: "But that is no argument for saying that you, or anyone else has that truth. As Paul suggests: 'We see through a glass darkly.'"

Everyone is entitled to his opinion, but I find this a surprising statement that touches the centre of my Christian faith. I disagree with Willem Hart! The full quotation from 1 Cor. 13:12 (RSV) reads as follows: "For now I see in a mirror dimly, but then face to face; now I know in part, then I shall understand fully."

To know Christ is to know truth, and the truth is revealed in his Word, the mirror dimly. Certain parts of His Word are very clear; others require interpretation. Regarding the subject under discussion: homosexuality, the Bible is very clear indeed (please see Lev. 18:22, 23; 1 Cor. 6:9).

Therefore I have difficulties with your brother Hendrik's statement: "We do injustice to sexually active homosexual believers when we reject their lifestyle in God's name on the basis of Bible interpretations." (C.C. Oct. 28, 1988). I don't think we can speak here of interpretation but rather of rejection of the above quoted Bible verses.

May the light of God shine very brightly on your path in 1989.

John Van Veen
London, Ont.

The wash could wait

Now, Bert, mijn husband and me, ve like to tank you for adding to the joy of our marriage bed. I vas chust sorting mijn vas and dere vas de Calvinist-Contact. I right away read your talk, dere in de laundry room your editorial from Song of Songs, about picking de fruit before its ripe, ja? And more about, vel, you know.

It vas a grey January day en mijn husband vas piddling around downstairs — so I tink of something good. Look, I tink, mijn vas can wait — en I go visper in mijn lieve's ear, "You want to browse in mijn garden?"

His eyes light up en he says mit a chuckle — "you've been reading Witvoet again!" en ve go upstairs en how you say? have a good rollick in't bed.

Ja, de first years, ve were pretty serious in ons bedroom, but now ve lof each other more en our belts go looser en ve can laugh en enjoy ourselves. God is good!

Tank you voor enjoying His good gifts mit ons.

Kees en Mopje VanderVander
Ja-Ville, Ont.

P.S. Now, Bert, don't print de following, maar ven you were writing de column in de Vanguard papier, mijn husband vould sometimes come to me when I vas vassing de dishes en visper in mijn ear: "Velcome to mijn perch?" Now, I slap him en say, "How can an elder be so?!"



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Working to protect the environment

(Canadian Scene) — The environment. It is one of the priority concerns for Canadians and the Government of Canada.

"The world everyday is becoming more aware of the damage inflicted upon our planet's environment and, by definition, our own collective well-being," said Joe Clark, Secretary of State for External Affairs, in a speech last October to the Air Pollution Control Association.

"Actions we began innocently have implications no one thought to anticipate. A wide use of certain chemicals threatens to destroy the ozone layer which could increase the risk of skin cancer, endanger aquatic life, and reduce crop yields. The warning of the globe's climate, accelerated by the enormous volume of pollutants discharged into the air, increases the risk that fertile agricultural areas may be turned into arid zones. With receding polar icecaps and alarmingly higher sea levels, flooding will increase and shorelines, if not entire countries, will disappear," Clark said.

Indeed, some of the dire warnings made by the minister are already beginning to happen. There has been massive flooding in India, Bangladesh, Thailand, and elsewhere. Farmers on Canada's prairies and in the U.S. midwest watched as their crops withered in the summer drought. The eastern Mediterranean sweltered through record-high temperatures. Parts of the Caribbean and Central America were devastated by hurricanes. And, the four hottest years on record have all been in this decade.

Because environmental

problems, particularly those related to the atmosphere, do not respect national boundaries, all nations must work together to protect the environment. The Department of External Affairs is taking the lead to help solve international environmental problems, thereby ensuring a healthy and risk free environment for Canadians at home.

Two traditions

"We intend to combine two Canadian traditions — a profound concern about the world's environment, and our experience in making the international system work," Clark has stated.

In 1985, Canada was the first country to ratify the Vienna Convention for the Protection of the Ozone Layer. Also, in September 1987 Canada took a lead role in developing and adopting the Montreal Protocol on Substances that Deplete the Ozone layer — the first ever international agreement to protect the atmosphere. It calls for a reduction in chlorofluorocarbon production and consumption by 50 per cent by 1999, and halon production frozen at 1986 levels.

Last June, Canada invited over 300 world experts to a conference in Toronto entitled "The Changing Atmosphere: Implications for Global Security." During four days of meetings, these experts discussed at length the greenhouse effect, which is the increase in the world's average temperature caused by gasses trapped in the atmosphere. They said that the levels of carbon dioxide in the atmosphere must be cut by half; starting with a 20 per cent reduction by 2005. They recommended researching

energy options, transferring technology to developing countries to help them use energy more efficiently, and preventing further destruction of tropical forests which absorb carbon dioxide. The experts urged the governments of the world to develop an Action Plan for the Protection of the Atmosphere.

As a follow-up, Canada has invited legal and policy experts to meet in Ottawa in February 1989 to further the development of the legal and institutional framework for dealing with existing and emerging atmospheric problems. The hope is to develop an umbrella convention for the protection of the atmosphere by 1992.

Acid rain agreements

One particularly important atmospheric problem for Canadians is acid rain. Three hundred thousand Canadian

lakes are vulnerable to acid rain, and 14,000 lakes have already been acidified. Sulphur dioxide, one of the major chemicals causing acid rain, will be substantially reduced according to agreements signed by the federal government and the seven provinces east of Saskatchewan.

These federal/provincial agreements will reduce annual sulphur dioxide emissions to half the 1980 allowable level by 1994. These agreements demonstrate Canada's commitment to the Helsinki Convention which Canada signed with 21 other governments, agreeing to reduce annual sulphur dioxide emissions by 30 per cent of 1980 allowable levels by 1993.

However, unless Canada can reach an acid rain agreement with the United States, all these other agreements will have little effect. According to the Secretary of State for External

Affairs, "Acid rain from the United States is threatening our apple and maple trees, each producers of important agricultural earnings. The acid rain issue is of paramount importance to Canada, and will be at the top of our agenda with the new President and Congress."

Canadian membership in several multilateral organizations, including the United Nations, the Commonwealth, La Francophonie, and G7 presents us with a unique opportunity to work with all countries to come to terms with environmental problems, which are becoming increasingly complex and urgent. If we are going to protect the global environment, the only true resource we have, we need international recognition that joint efforts are required to save the planet.

Who should have an AIDS test?

David Sarile, M.D.

(Canadian Scene) — Who should have an AIDS test? This is a question to which there are no easy answers. We have to weigh the pros and cons of the subject.

Fear of AIDS has become universal and many Canadians, whether they have reasons or not, wonder whether they, or someone in their family or among their friends have been infected by the AIDS virus.

Should there be universal testing by law, or should only those who belong to "high risk" groups receive mandatory testing? Or should testing be left to the discretion of the individual?

If all applicants for life and health insurance, marriage licenses, military or government service, plus convicted lawbreakers (including prostitutes) were tested, would this stop the spread of AIDS?

This kind of debate may go on for years before any resolution is made through

legislation. Testing today therefore becomes a matter for the individual to decide on, based on his or her conscience and sense of social responsibility.

The test itself is quite simple and in Canada is named ELISA, after the term "enzyme linked, immuno-absorbent assay." If this test proves positive. A confirmatory test named IFA for "immunofluorescent antibody" is made. Although the accuracy of these tests is high, there have been incidents of false results, both positive and negative.

High risk

Who should volunteer to be tested?

People in "high-risk" groups contemplating parenthood should do so. The chances of an infected mother transmitting the AIDS virus to a fetus or a newborn child run from 30 to 50 per cent; infected babies almost always develop the disease and die. Furthermore, pregnancy may

accelerate the disease in the mother. No one infected with the AIDS virus should become pregnant or father a child.

Some people should not take the test without prior extensive psychological counselling. Confidentiality isn't always easy to ensure. In many provinces of Canada health ministries are notified of positive results, although the identity of the person tested is often in code. If the information is leaked out to the wrong person or organization the AIDS victim may lose his or her job and insurance.

Benefits

What, therefore, is the benefit of being tested? First, if one has engaged in high-risk behaviour, there are two good reasons. An infected person can avoid passing the virus on to others. And a doctor can monitor his or her status, possibly administering experimental drugs and offering preventive treatment for the kind of infections that AIDS victims are prone to.

A person who tests negative may be lulled into a false sense of security since if done less than three weeks after the last sexual encounter, this test may show negative.

In spite of all these problems AIDS testing can still be a useful tool if the knowledge gained leads to responsible individual behaviour, and a halt to irresponsible spreading of the disease.

Dr. Sarile is a family practitioner at Toronto's Central Hospital, an institution which has served the city's multicultural community for more than 30 years.

A New Creation

Renewal in Christ's Church

A report prepared for Classes Hamilton and Niagara of the Christian Reformed Church by "The Task Force for Renewal": Rev. Jack Quartel, Chairman

Rev. Richard Stienstra
Rev. Jack Vos, Reporter
Dr. Jack Zeyl

Note: The decision to appoint this taskforce was part of the classes' consideration of the issue of CRC members participating in Koinonia-Cursillo.

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"Students of Classis Niagara who are preparing for the ordained ministry in the Christian Reformed Church and who are in need of financial aid for 1989-1990 are invited to apply to the Student Fund. Deadline for application is March 1, 1989. Please contact A. Glasbergen, 749 Foss Rd., Fenwick, ON L0S 1C0. (416) 892-3285.

Canadians welcome in American poetry contest

SANTA CRUZ, Calif. (APA) — Canadian poets can now enter a new poetry contest with \$11,000.00 in prizes. The grand prize is \$1,000 and the first prize, \$500. In all, 152 poets will win awards plus publication in a major anthology. The contest, sponsored by the American Poetry Association, is open to the public and entry is free.

“Canadian poets have been winners in our contests every time. We’d like to see more Canadians’ poetry. It has a distinctive quality of its own,” said Robert Nelson, publisher for the association. “This year our winners will be published and publicized to the utmost of our power. We want to find unknown poets and give them the recognition they deserve.”

Poets may enter the contest by sending as many as six poems, each no more than 20 lines, name and address on each page, to: American Poetry Association, Dept. CT-17, 250 A Potrero Street, P.O. Box 1803, Santa Cruz, CA 95061-1803.

The contest remains open until June 30. Poets who enter early will be invited to another contest with another \$1,000 grand prize.

Each poem is also considered for publication in the *American Poetry Anthology*, a leading collection of contemporary verse.

During six years of sponsorship the American Poetry Association has run 28 contests and awarded over \$112,000 in prizes to 2,850 winning poets.



Cinema summaries

Marian Van Til

The January Man

Rated AA
Stars Kevin Kline, Susan Sarandon, Mary Elizabeth Mastrantonio, Harvey Keitel, Danny Aiello, Rod Steiger
Directed by Pat O'Connor

Let’s hope that *The January Man* is not an indication of the quality of films to which viewers will be subjected in 1989. It attempts to be a comedy, a thriller, and a romance all at once, and doesn’t succeed at any of the three.

Screenwriter John Patric Shanley, who so successfully combined a serious message with comedy and romance in *Moonstruck* is obviously trying a similar feat here. But he misses the mark. The movie tries hardest at being a thriller, but strangely, MGM is advertising it as a lighthearted romp and is misleading audiences in the process.

The January Man is especially disappointing because it was made by people who have gained respect for being very good at what they do: Shanley is a sought-after writer, each of the stars has won acclaim, young Irish director Pat O’Connor has already made a good name with three other films, and Canadian Norman Jewison, who produced this film, has a reputation for backing (and/or directing) worthwhile projects.

Unbelievable plot

Kevin Kline plays a maverick New York ex-police officer who, we find out, took the fall for a scam that his brother the police commissioner (Keitel), and the mayor (Steiger, in a blatant, overblown performance) cooked up together. Now, with the maniac on the loose who has strangled 11 women, the mayor wants the maverick re-instated, because none of New York’s finest seem to be quite as fine as he at solving murders.

In fact, we are led to believe that New York cops (some of the most street-smart in the world) are so dumb that they miss all kinds of obvious clues and connections which Mr. Maverick must point out to them (even then, they don’t believe him). He also seems to have a hard time figuring out why they resent the fact that he has moved back into the second precinct and taken over!

There’s an odd, ’60s counter-culture feeling about this character, his artist sidekick, his free-wheeling ways with women, and his contravening of social conventions. All the while, however, he and the others are obviously supposed to be living in the chic but dangerous ’80s.

This film is not uninteresting while it’s being watched, perhaps because of those disparate elements of comedy, romance and murder mystery. But it’s the kind of movie that seems to get worse and worse the more you think about it. And when it comes down to it, there’s very little of redeeming value about it — artistically or morally.



MEDIA

SCAN

Henry Knoop

Tuning in to “Mellow Yellow”

“All the good music ended in the early ’70s” I had often proclaimed to my children, whose ears had increasingly tuned to modern pop songs on AM and FM radio stations. I really meant no harm, even though I now admit it does come across as a rather categorical condemnation of “their” music. Like many parents of my age, I suppose, I was only exaggerating my preference for the “old” songs, songs I had grown up with, songs which I still like to hear now and then.

I’ve stopped saying that lately. No, I haven’t been converted to modern pop music — I still find a lot of it to be of poor quality and generally unappealing to my not-so-musical ear. Rather, I’ve come to an increased awareness of being victimized by my musical preference for older songs, and at times my nostalgia for times gone by.

A number of months ago when the song “Mellow Yellow” was a popular lead-in to an effective butter commercial, we happened to hear the original on the radio. “Hey dad — why is this guy singing the butter song?” asked my oldest son whose ears had perked up to the familiar tune.

About-face

I couldn’t help but smile. “Actually he’s not singing the butter song at all,” I explained. “That song was popular a number of years ago. The guy who sings it is called Donovan. The butter commercial is using his song.”

It was an honest mistake, and who could blame him for making it? He wasn’t around when the song was popular, but he was around when it had been played and replayed on television commercials. How was he to know the commercial was “ripping off” the song rather than the other way around?

I knew that, of course, yet I hadn’t paid much attention to it. So while my son tuned in to the words of “Mellow Yellow,” I began tuning in to the proliferation of older songs being used to peddle commercial products on television.

There are a lot of them. For a while I made it a habit of pointing them out: “Twist and Shout,” “I Heard it Through the Grapevine,” “It’s Been a Hard Day’s Night,” “Did You Ever Have to Make Up Your Mind?” and more. I have to admit, they’re catchy tunes and easy to sing along with. But something in me rebels when I hear them being used as promotions for buying beer or raisins or what-have-you. I feel like I’m being used — manipulated is the proper word. Someone out there on Madison Avenue put together the idea of using the appeal of “oldie” music to sell products. Apparently it’s working, for this development has shown no signs of weakening

yet.

Unabashed nostalgia

On the contrary, many different media are capitalizing on a whole generation’s nostalgia for anything from the ’60s. Television’s “Family Ties” has always had trans-generational appeal mainly due to the frustrations of “Baby Boomers” (The ’60s Generation) trying to instill their values on modern kids. “Growing Pains” does much the same thing. “Tour of Duty” (inspired by the movie *Platoon*) opens with a song by The Doors, a popular ’60s group, and focuses on American soldiers in the war in Vietnam. “Thirty Something” portrays the frustrations of Yuppiedom and “The Wonder Years” unabashedly sentimentalizes the ’60s era.

Radio programming today also reflects this trend. A number of years ago, Toronto’s popular “Top 40” radio station CHUM changed its format to become an “oldie” station, playing a lot of hits from the ’60s and ’70s. CHUM knew what it was doing. “Baby Boomers” comprise the largest listening “market.” Other radio stations quickly followed suit, if not totally, at least proportioning a larger segment of airplay to “oldies but goldies.”

Individual performers have also successfully re-introduced hits from a generation ago. Teen idol Tiffany continued her rise to stardom with “She Was Just Seventeen” and Phil Collins’ “Groovy Kind of Love” quickly climbed the charts.

It’s everywhere

And wasn’t it just last week that my wife and I went to see a movie, only to be greeted by a commercial for Post Cereal featuring the “California Raisins” performing to the tune of “I Heard it Through the Grapevine”! And if that weren’t enough, we were given a complimentary packet of granola featuring these same cute raisins as we left the theatre.

Will it ever stop? Probably not, unless those of us who are being targetted for this type of appeal refuse to play along. While I do not necessarily consider the music I grew up with to be “sacred” or even all that edifying at times, it was a cultural and, at times, artistic response to that era. And while the ’60s were a far from perfect era, they did help shape who I am today. To exploit nostalgia for that era is but one more indication of the emptiness of our present one.

Henry Knoop teaches media studies at Durham Christian High School, Bowmanville, Ont.

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REC South African consultation rescheduled for March

JOHANNESBURG (REC) — The REC consultation with the Dutch Reformed (NG) family of churches on race relations has been rescheduled for March 7-11, 1989. The meetings had been postponed in October, due to serious differences about the conditions of the consultation among some of the NG churches. But in early December, negotiations by members of the REC Interim Committee resulted in an agreement to meet together. The consultations originally were scheduled as a result of decisions in the Reformed Ecumenical Synod in Harare in June 1988. There it was decided to hold a five-day intensive discussion to seek reconciliation on the race related issues that have for so long caused alienation and

division among the NG churches. However, after the synod adjourned, differences between the churches and lack of clarity about the conditions of the consultation itself led to the postponement of the original October date. The most serious issue between the churches was the critical statement issued by the General Synodical Commission (ASK) of the Dutch Reformed Church (NGK) concerning the statements attributed to Dr. Allan Boesak and Archbishop Desmond Tutu, when they spoke at Tutu's Anglican Church on March 13. That day had been proclaimed the "National Day for Detainees" by anti-apartheid activists. This statement, however, was received by the Dutch Reformed Mission Church

(NGSK), Boesak's church, and the Dutch Reformed Church in Africa (NGKA) as an attack on persons and motives of the two church leaders and a slur on their respective churches. The NGSK and NGKA insisted that the statement be withdrawn before the consultations could be held. The NGK, did not withdraw the statement but rather stated that no personal attack nor any slur on the two leaders' respective churches was intended. **Successful arbiters** In view of the serious difficulties, the Interim Committee of the REC decided to send two representatives, Rev. Clarence Boomsma, President, and Dr. Paul Schrottenboer, General Secretary, to South Africa to

try to negotiate the issue. After Boomsma and Schrottenboer held discussions with the three churches, the principal obstacle was removed. The executive (*dagbestuur*) of NGK agreed to the unanimous request of the NGSK and NGKA to state that: * We did not intend by our statement to give any offence nor to cast a shadow on the Dutch Reformed Mission Church or the Church of the Province of South Africa [of Archbishop Tutu]. * In view of the fact that our statement did cause offence, we regret that it created such an offence. * We recognize that we have different perceptions of the political situation in South Africa and that we also differ in our response to it. * We recognize that the place to

discuss all these differences is at the consultation in March 1989. All three churches are now committed to participate in the consultations. The rescheduling of the consultation was announced at a press conference on December 7, at which the two REC representatives and the moderators of the three churches, Allan Boesak, Sam Buti, and Johan Heyns, were present. In a press release, Boomsma and Schrottenboer expressed their "hope and prayer that the proposed consultation may contribute to the unity of the Dutch Reformed family of churches and be a Christian witness towards a solution to the sad and grievous problems that plague the entire population of South Africa."

Lutheran Church keeps its Christmas trees

Angelina Terpstra Trinity Lutheran Church in Regina has had a tradition of real Christmas trees in its sanctuary for the past 82 years and it was not about to let the Regina fire department stop them this year. On December 12 the fire department had visited the church and had ordered the immediate removal of the trees, enforcing provincial fire relations. Rev. Henry Borgardt was not easily moved by the fire department's claim that the trees were a fire hazard and, with the full support of the

congregation, refused to take them down. Instead, he decided to take the case to court. On the morning of Christmas Eve, the church's lawyer was in court arguing that the fire inspector's order contravenes the church's freedom to practise its religious faith as guaranteed under the Charter of Rights and Freedoms. The court allowed the church to let its two trees stand for Christmas services, but the two sides will meet again in court at the end of January to argue the

constitutional side of the question. Trinity wants to continue the Lutheran tradition of real Christmas trees. Although the trees are traditionally adorned with lighted candles, electric lights have been used for several years. This year the trees were completely without lights so that, as Borgardt argued, the congregation appeared as law-abiding citizens. Borgardt cites the traditional story that Martin Luther cut down the first Christmas tree. Yet its roots go deeper. The evergreen tree has been a symbol of eternal life for Egyptians, Chinese and Hebrews. The modern tree

seems to have emerged from a German medieval play about Adam and Eve. The tree was hung with apples and represented the Garden of Eden, eventually becoming known as the "Paradise Tree." Germans later began setting up a "Paradise Tree" in their homes on the feast day of Adam and Eve, December 24. They hung wafers on it representing the feast of

communion and later added candles as a symbol of Christ, and various other Christian symbols. By the 19th century, the symbol-laden "Chrismon" tree (named after the monogram formed of the first two letters in the Greek name for Christ) had deep-rooted traditions among German Lutherans, a tradition which the Trinity congregation in Regina wants to uphold.

Mozambique refugees need help

GRAND RAPIDS (REC) — Mozambique refugees living in Malawi will soon face the hardships of the southern hemisphere winter. The Interim Committee of the Reformed Ecumenical Council (REC) has issued an urgent appeal to its member churches and other interested persons and churches to contribute to a relief fund. The appeal is on behalf of the 20,000 refugees of the Reformed Church of Mozambique (RCM). A

committee from the RCM has identified its most urgent needs as: • 4,000 blankets • clothes for 2,000 people • extra maize, rice, and relish The Interim Committee has set a target of 120,000 for the appeal. Any contributions may be sent to the Secretariat and designated for the appeal. In Southern Africa, contributions may be sent to the REC Pretoria Fund, c/o Pieter E.S. Smith, P.O. Box 433, Pretoria 0001, South Africa.

FROM COAST TO COAST

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Brooks-CKBR	8:00 am	1340	Digby-CKDY	8:30am	1420	Charlottetown-CFCY	8:00am	630
Edmonton-CHQT . . .	7:30am	880	Kentville-CKEN . . .	8:30am	1490			
Edson-CJYR	10:00am	970	Middleton-CKAD . . .	8:30am	1350			
Ft. McMurray-CJOK	8:30 am	1230	New Glasgow-CKEC	7:30am	1320			
St. Albert-CKST . . .	7:00am	1070	Sydney-CJCB	8:00am	1270			
Taber-CKTA	8:00am	1570	Weymouth-CKDY . .	8:30am	103.1			
			Windsor-CFAB	8:30am	1450			
BRITISH COLUMBIA			ONTARIO			QUEBEC		
Abbotsford-CFVR . .	7:30 am	850	Ajax-CHOO	9:30am	1390			
Burns Lake-CFLD . .	9:15am	1400	Atikokan-CFAK . . .	10:30am	1240			
Kitimat-CKTK	8:30 am	1230	Brantford-CKPC . . .	10:00pm	1380			
Osoyoos-CKOO	8:30am	1490	Burlington-CING(fm)	7:30pm	107.9			
Penticton-CKOK . . .	8:30am	800	Chatham-CFCO	9:30pm	630			
Port Alberni-CJAV . .	10:30 am	1240	Guelph-CJOY	9:00pm	1460			
Prince George-CIBC	8:30am	94.3	Hamilton-CHAM	7:30am	820			
Princeton-CKRP . . .	8:30am	1460	Kapuskasing-CKAP . .	9:00am	580			
Smithers-CFBV	9:15am	1230	Kingston-CFMK	10:00am	96.3			
Summerland-CKSP . .	8:30am	1450	Newmarket-CKAN . . .	8:00am	1480			
Vancouver-CJVB . . .	9:00am	1470	Oshawa-CKAR	8:00 am	1350			
Vernon-CJIB	9:30pm	940	Owen Sound-CFOS	10:30am	560			
			Pembroke-CHRO					
			(Sat.)	6:30pm	1350			
MANITOBA								
Altona-CFAM	9:30am	950	Pembroke-CHRO . . .	10:00am	1350			
Boissevain-CJRB . . .	9:30am	1220	Slt. Ste. Marie-CFYN	10:00am	1050			
Steinbach-CHSM . . .	9:30am	1250	Sarnia-CHOK	7:30am	1070			
Winnipeg-CKJS	9:15am	810	Stratford-CJCS	8:45am	1240			
			Windsor-CKLW	9:00am	920			
			Wingham-CKNX	10:30am	800			
			Woodstock-CKDK(fm)	8:00am	102.3			
NEW BRUNSWICK			THE BACK TO GOD HOUR					
Fredericton-CFNB . .	7:30 am	550						
Newcastle-CFAN . . .	9:00am	790						
Saint John-CHSJ . . .	9:00am	1150						

The program is heard on Sundays unless otherwise indicated.

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News

Immigration minister explains stand on refugees



Photo: C.C. files
Barbara McDougall, Employment and Immigration Minister.

OTTAWA (Canadian Scene) — When Barbara McDougall, Employment and Immigration Minister, called a press conference to deal with the processing of 85,000 refugee claims, she said each of the claimants would be individually assessed but there would be no amnesty. She expected the process, which

started January 1, would take about two years. In the meantime, she announced, those awaiting determination of their claims will be allowed to work.

"The backlog clearance plan provides a fair system using an internationally accepted definition of what constitutes a refugee," said McDougall.

"All claims will be assessed by an adjudicator and a member of the newly created Immigration and Refugee Board. If either the adjudicator or the board member finds the claim to be credible, the claimant will be able to apply for permanent residence. If the board member and the adjudicator both reject the claim, the unsuccessful claimant must leave Canada or face removal action." Later, a ministry spokesman clarified that the adjudicators would be from the employment and immigration department.

The minister said that rejected claims could be appealed on certain grounds and that, in certain circumstances humanitarian considerations can be applied by the minister under legislation in place since 1976.

A two-edged sword

Concerning government recognition of "safe" third countries to which unsuccessful claimants could be returned, McDougall said that none has yet been named.

In order to clear the backlog within the predicted time frame, the minister stated, an additional 50 members would be added to the Immigration

and Refugee Board, plus the necessary support staff and adjudicators, and that the cost of backlog clearance would be about \$100 million.

The minister added that genuine refugees seeking admission after January 1, 1989, would quickly move through the system to permanent residence status via a full oral hearing before the new board. She emphasized the need to recognize that "we are dealing with human lives here" and was highly critical of those who trafficked in humans for profit, such as some air and sea carriers and bogus consultants. There were, she said provisions for prosecuting such people.

"Give me time to roll up my sleeves," she said.

Mendel Green, a well-known Toronto immigration lawyer who attended the press conference told reporters that while he wished the minister well, he feared her plans to remove the backlog would result in what he called "sausage machine judgment,"

processing human beings like factory products.

He said he felt that of the 85,000 to be processed, some 60,000 could be removed from Canada and that among these might be many rightful claimants.

"If we send one person back to his or her death — that's one too many," he said.

Green added that he would have favoured a partial amnesty. Above all, he said, violations of Canada's immigration and refugee laws would continue to be committed as long as there were unscrupulous consultants who put their greed above the well-being of clients. He was strongly in favour of strict controls over such consultants.

Reformed Ecumenical Council responds to withdrawing churches

GRAND RAPIDS (REC) — The Interim Committee of the Reformed Ecumenical Council has issued a response to the four churches that suspended or resigned their membership in 1988. The four churches took their actions primarily over disagreement with the REC on its treatment of the complex issues concerning the Reformed Churches in the

Netherlands (GKN).

In an effort both to clear up misunderstandings about the REC's position and to answer charges that have been made about the REC, the Interim Committee decided that the reasons given by the withdrawing churches needed a response. Since these events came at the end or soon after the last synod in Harare, the

synod itself could take no action, but the Interim Committee believes that the grave charges laid should not stand unchallenged.

The 15-page document has been sent to all member churches and many publications. It is available on request from the Secretariat.

Famine and epidemics

LAUSANNE, Switz. (WEIS) — World Vision International reports that Badakhshan province in north Afghanistan could face famine before the winter. Approximately 100,000 people have only two-three months of food left. The summer crops suffered from the continual drought conditions and cold

autumn weather has prevented the sowing of new seeds. The areas most affected include Yaftal, Daraim, Teshkan and Jurum.

An outbreak of malaria, including cerebral malaria, has hit the Humbo and Omasheleko areas of Ethiopia. The death rate has been reported as high as six people

per day for every 2,500 population, according to reports from World Vision. Malaria, diarrhea and the threat of cholera have hit the biggest Sudanese refugee camp, Itang, in southwestern Ethiopia. This follows the flooding of the camp in August and September when the Baro River swamped half the camp with head-high water.

Soviet pastors released

Apparently in reaction to the new Soviet policy of *glasnost*, two more religious prisoners jailed for refusing to obey Soviet laws regulating churches have been released. The action marks the end to an ordeal that affected 120 pastors and church elders over the course of the last year.

The men were imprisoned for ignoring a law requiring the

registration of churches with the Soviet state.

Both men, released in late October, are members of the Evangelical Christian Baptist Church, a Russian denomination that has refused to register its churches as a protest against the Soviet laws restricting preaching and evangelization.

Andre Voth, a spokesperson

for Mission-USSR, said that some observers of recent Soviet trends believe that although *glasnost* and *perestroika* have eased the persecution of the unregistered churches, and that once the Soviets feel they have convinced Western authorities that there is religious freedom in Russia, the harsh persecution of Soviet pastors could resume.

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Features

The baptism of Marian Aldrich

Phil de Haan

When Calvin College first moved from its Franklin Street campus in the late 1950s, the area where the school now lies — Knollcrest — was nothing more than a wide expanse of farmland and undeveloped country. Burton Street, which borders the college on one side, was a narrow dirt path, and busy 28th Street, with its hundreds of businesses and restaurants, was a little-traveled country road.



Photo: courtesy of The Calvin Spark
Marian in an earlier day.

It was in this setting that a young woman named Marian Aldrich was raised. She was an orphan, taken in at an early age by a Grand Rapids farmer and his wife, the Aldriches, who happened to live on what is now Burton Street. Neither she nor her adopted parents were at all religious. They were content to live a simple, farmer's life. Marian used to walk the cows across the Knollcrest farm down toward the East Beltline which now borders the college on the east. Sometimes she fished there. Or maybe she'd just explore her adopted father's vast farm, which stretched from Burton to 28th Street from north to south, and from the Beltline to Breton Street from east to west, a distance of a little more than a square mile.

In the late 1950s the sedate Aldrich lifestyle was stirred. Calvin College came on the scene and bought the adjacent Miller farm (site of the present campus). What school officials also did was buy several of the homes bordering Knollcrest. One of the homes Calvin purchased was the Aldrich's. That became Marian Aldrich's first contact with Calvin College, and with Christianity.

Calvin allowed Marian and her sister to remain in their home as long as they lived. At their death the home and property would revert back to the school. So Marian and her sister stayed, but after a time the sister died. Marian remained healthy until about 1985, when she was diagnosed as having cancer. In the spring of 1987 Calvin's chaplain, Dale Cooper, received a call from one of Marian's nurses, wondering if perhaps the chaplain could visit Marian. And here the story takes a wonderful turn.

Cooper recalls the first time he met Marian Aldrich. "I walked in," he says, "and here was this little wisp of a woman. She was just tiny. I sat down and we got to meet each other and talk a little. And when I

was leaving she asked if I'd come again. So I'd visit her now and again and gradually we came to be pretty good friends. I'd always read the scriptures with her and then pray. And she'd always say: 'Thank you very much for that kind prayer.'"

So alone

Marian Aldrich didn't have many friends. In fact Cooper says, "I've never met a more alone woman. Not lonesome, but alone. Her only contact was with her nurses and a few Calvin people. Jay Timmer (Calvin's director of physical plant) used to tend to her property and visit with her, give her some personal attention. She always used to tell me about her visits with Jay and his wife Sandie."

Marian had been an orphan, so her natural family contacts were gone. Her step-sister had died, leaving her with two cousins to call family. And although she spent 50 years as a school teacher in Michigan, she heard from only one former student. He sent her a letter thanking her for her help and instruction. "She treasured that letter," Cooper says. "She used to show it to me, often."

"She was a very private woman," Jay Timmer says. "She never really felt part of a family. She considered Calvin and the people she knew from Calvin as her family."



Photo: courtesy of The Calvin Spark
Marian in her later years

In the fall of 1987, Marian's health began to deteriorate. She became quite reflective, Cooper says, about her life. One day she said to him: "You know I don't think that I've ever been christened."

"I didn't respond," Cooper recalls. "I was silent for a long time, but finally I asked, 'Marian, what does that really mean to you?' And she said, 'Before I die I'd really like to know that I belong to the family of God.'"

Do you believe?

Cooper asked the frail

woman if she'd like to be baptized and her response was, "I'd like that more than anything." So on an early winter afternoon, Cooper, Jay and Sandie Timmer, Henry and Eunice DeWit and William and Angeline Spoelhof (the group Marian called "her family") crossed Burton Street to witness the baptism of Marian Aldrich.

"We talked about what it meant," says Cooper. "I asked her some questions — do you believe God is your father and these people are your brothers and sisters? And she answered, 'I sure do.' So that afternoon, in front of a small group of Calvin people and a few nurses, we baptized Marian on her sickbed. Afterward we all congratulated her and gave her a hug, and then President Spoelhof said: 'Let's sing the doxology.' So we sang the doxology and tears were just streaming down Marian's face. She was so happy."

"It was one of the most memorable experiences of my life," Timmer recalls. "Marian desired to be baptized, but she also felt a little uneasy. Her words were 'I'm not familiar with this,' yet she had a child-like anticipation. It was an event I'm sure all of us there will always remember."



Photo: courtesy of The Calvin Spark
The Aldrich home, across the street from Calvin.

Just a few weeks after her baptism, Marian Aldrich died. Cooper officiated at her funeral, a request Marian had made in her dying days.

For Cooper, Marian Aldrich's life was a lesson. In the most alone woman he'd ever met, and in the people from Calvin who knew her, he found something important. "The whole experience," he recalls, "reconfirmed for me that everyone is a teacher and a minister. We have a lot of people at Calvin who teach — the professors are the obvious

ones. But in people like Henry DeWit and Dr. Spoelhof and Jay Timmer we also have teachers. Marian used to say that Calvin had always treated her honourably. That was the word she used. And it made me realize that professors teach, but so do people from the maintenance building."

Reprinted with permission from the Calvin College alumni magazine, Spark, Dec. 1988.

Phil de Haan graduated from Calvin College in 1984.

Somebody has prayed

Somebody has prayed,
I feel this ancient power;
Somebody has stretched
And touched God's mighty tower.

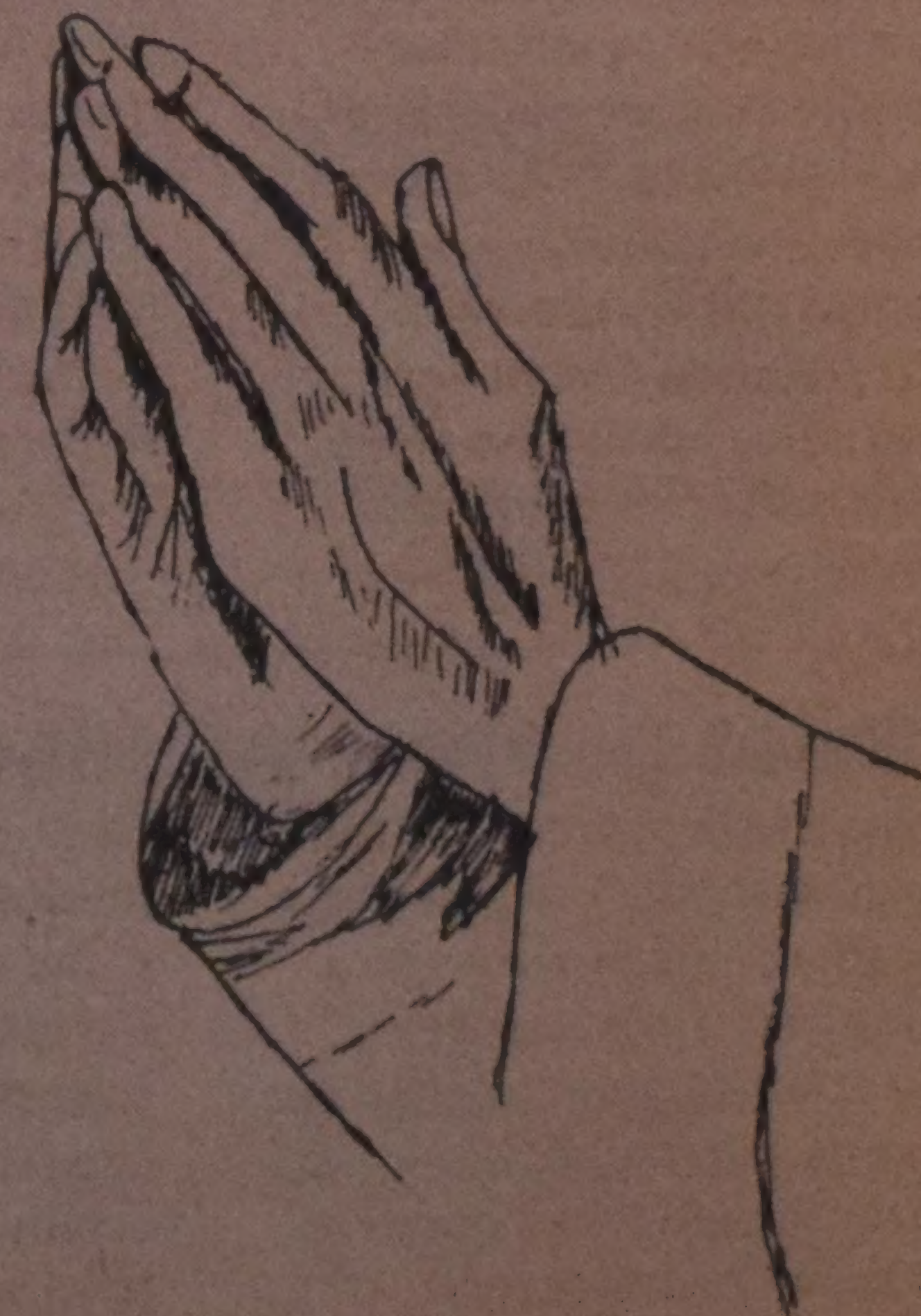
Somebody has cared,
And borne my need on high;
Somebody has served
Our God to glorify.

Somebody has joined
A praying band below;
Somebody has helped
To set this world aglow.

Somebody has felt
That miracles occur;
Somebody has thought
Their praying gift to stir.

Somebody has sensed
God's help was on the way;
Somebody has willed
My human fear away.

Ron Harmer in Images, 1983.



A "normal Christian?": the believers and unbelief

Dean McRae

The following story serves to introduce the role of unbelief in our lives.

I had come to a decision about Christ's and my relationship. Either I had to accept the church's recommendation that my membership be lapsed or indicate my desire to serve God and His church. My elder had been very blunt about this at his last visit. I could tell that he liked me but he also really wanted me to know how serious my lack of commitment was. Initially I told him that I still had faith, I just didn't want any commitments right now. Then he really let me have it. "Faith and no commitments! What kind of faith is that?" he exclaimed. "Faith is like marriage. What is marriage without commitments, and what is Christianity without commitments to Christ and his church. It is impossible!"

When he pressed me like that, it started to make me think and see that I really didn't have much faith after all. I may be religious, but I really had no faith. It just wasn't real for me anymore. That's when I began thinking seriously about leaving the church. I also felt hurt and angry that I had deceived myself into thinking that I was a believer when I really wasn't.

I certainly had not always been this way. Twenty years ago, along with several friends, I left my cynical, carefree teenage years and began my rebirth into a zealous life for God. We still had our ups and downs but God's spirit helped us endure through all our changing moods. Our God had been a personal God working in our lives, directing us in our prayers, Bible reading, and in reaching out to others. We knew that there was a lot more to it than just believing in God's existence and His resurrection. God was indeed a supernatural God that did answer prayers and change people's lives.

But now, this supernatural God was no longer in my life. A certain fatalism had taken God's place. Each day seemed merely predetermined by the one before. There was no intervention from God. The crushing realities of the work-a-day world had gradually pushed aside God's power. I still "believed" in God, but I had no expectations from Him, no earnest prayers to Him. I had no praise for my God.

The gap between the church and my life had become just too "unbridgeable." Sermons were excruciatingly hard to listen to. I'd heard every interpretation several times over. New ideas were usually just the pastor's opinion. Praying made me feel good but I didn't really believe in it. The singing I enjoyed, but more for the sake of singing than for any thoughts of God. God was gone from my worship, though worship still filled an inner longing. It was my spiritual therapy, though it was the ritual and the spirit of what was happening that impressed me more than what was sung or preached. "The medium was the message," as the saying goes.

Don't worry, be happy

Because I was perplexed at my newly discovered lack of faith, I went to an old friend to get a better understanding of what was happening to my faith. George was a popular, slightly eccentric fellow at church who was widely respected for befriending "misfits" and working with disturbed kids.

It came then as a surprise to me that George didn't see my life as being on a spiritual decline. To him, it was merely part of a spiritual maturing process. He was sure that I was just as much a Christian as I had ever been. He thought the way I was "giving of myself" to my family and my invalid mother, as well as my involvement in "Big Brothers" certainly showed that I was doing God's will.

George went on to say, "I don't philosophize. You want to know the meaning of life? Well, there isn't one. There doesn't need to be. Our natural inclination is to live, and to live life to the fullest. To live out life in the little things for ourselves and others is what counts. Life is appreciating little things like coming home after a good day's work, hugging your kids, talking to your wife, picking up a magazine and sitting on the john till dinner's ready. The joys of every day life and dreams about the future are what makes life tick."

George continued, "Doesn't that seem a lot more human than studying yourself away behind a wall of religious books? Religion is OK, but it's just a bit too rigid, don't you think? Don't let it stop you from being yourself."

Though I disagreed with George's contented atheism, I was disturbed at how much I did accept of what he had said. I realized that for many of the years I had had Christian beliefs, I also had believed George's "free spirited" ideas. I had believed those ideas enough so that I would doubt my faith and keep it silent. Like an athlete succumbing to old age I had fallen to a relentless tide of unbelief. I had tried to renew myself but it only seemed to get that much harder just to hang in there. Now I feel terrible that I've lied to myself

and everyone else these past few years. I do not believe as I claim to believe. I don't believe in God. It is better, then, for me to live as an atheist and search for God than to continue the hypocrisy that I'm living. I've decided to leave the church.

This story shows how easily faith becomes unbelief. A stale faith, like a stale marriage, is vulnerable to influences that can further weaken the relationship. We can become like the people described in Timothy, having merely the form of godliness but denying the power of it. To fall away from God does not necessarily mean we take on the pursuit of wealth, pleasure, legalism or liberalism. No, to fall away from God means merely to accept a religious life where an active relationship to God is ignored.

Three steps

We can take three steps to help avoid the falling into unbelief.

The first that needs to be taken is the examining of our lives to see if our lives are a testimony that Jesus is alive

and involved. Do we sense God's Spirit working through our efforts in our involvements with Christian causes? Do the prayers and "God-talk" at these meetings always seem like a mere formality? When faith is talked about informally, do we feel uncomfortable and try to change the subject? Do we ever seek out God in prayer, praise and Bible reading or are such things reserved for times when it is expected on Sundays and at mealtimes? None of these issues are so grievous in themselves but when a number of them occur, it is time to sit up and take notice.

If we become careless and unbelief becomes entrenched in our lives, we are faced with the much harder second step: repentance. Repentance is especially difficult because the kind of unbelief we have been describing is so inconspicuous. One can hide in it for years. It is a most private of sins because the outward life remains so "normal." When a sin is secret, it takes an extraordinary amount of will to want to change it.

The third step is

accountability. A person needs to tell someone about his or her unbelief. The doubting person should confess her sin to a close friend because if she stays in touch with her friends about her spiritual life, it will be much more likely that she will get back on track. We need the incentive of someone knowing about our problem before we are likely to change. Also if such accountability of our spiritual struggles is a regular part of our life, it is less likely that unbelief will take hold of our lives.

So, then, if we remain watchful, and accountable, and encouraging to one another, we can be victorious over the devastating effects of unbelief.

Dean McRae is a member of Zion Christian Reformed Church in Oshawa, Ont.



Illustration: Dean McRae

"A believer and lingering doubt."

Reflections in a police car: a cold day in January

Ralph L. De Groot

The author of this article, like the rest of Canadian society, learned in January last year that the Supreme Court of Canada declared the federal law which restricted a woman's access to abortion to be unconstitutional. While in his police cruiser, he began to entertain the thought that the Court decision reflects the values of our society. On the anniversary of this decision we reprint his article, which first appeared in the *RCMP Quarterly*, Vol. 53, No. 2, Spring 1988.

Suddenly, then, a single decision by the highest Court in the land in respect to abortion, reaches uniquely beyond constitutional and jurisprudential parameters. The Court has spoken and we are, by nature and historically, a country dedicated to Dicey's Rule of Law ... and ought to be and so remain.

My thoughts go back to May of 1967, when, in Detroit across the river from Windsor Detachment, the late Robert ("Bobby") Kennedy reflected on politics of the spirit in a speech, and with the passage of time, his heart-felt, inspiring sentiments became my own ... see also Jack Newfield, *Robert Kennedy A Memoir*, E.P. Dutton and Co., Inc., New York, 1969.

Now, suddenly, I too, cannot find peace in the search for and defining of national purpose.

Suddenly economic progress and the endless amassing of material goods offer no personal satisfaction — if they

ever really did — and now it seems to matter less.

I cannot measure national spirit or, at minimum, I am unwilling to look for it at the Toronto Stock Exchange, nor can I determine national achievement by the gross national product or the strength of our dollar. Those mysterious measurements and indicators include the reality of adversely affecting the lakes and rivers I love, the air above and the fish within them.

I have learned that economic progress includes harm to the trees I admire, and doesn't explain the derelicts on the streets, nor why some must go to bed hungry — if they have a bed at all.

Whatever the concentration on gross national product and seasonal adjusted unemployment rate does include, there is so very much it cannot comprehend.

It doesn't explain the alarming growth in a disease without, at present, promise of a cure.

It doesn't explain those historical Force personalities dedicated to protecting life — all life — property and the prevention of crime.

It doesn't explain the demand for erasing a common pause day — notwithstanding that I have worked many willingly and gladly, as a perceived service to others — on a notion of necessity. To the more predictable police mind, 100 per cent of consumer purchasing capacity remains 100 per cent, whether spread over six or seven days of purchasing opportunity.

It doesn't allow for the spiritual health of our families, or the fact that I must pay privately for the education of my children in those non-publicly funded institutions of learning that match my hopes and aspirations for a better world, without the benefit of any proportionate tax support.

Concentration on matters economic is indifferent to conditions of greed, crime and corruption, the threat of violence for political objectives, and the misery I see on our streets and in courts, as daily dockets unfold and repeat with abysmal regularity and a distinctly predictive quality.

It does not include a formula for the strength of marriage, or the ideal of how to deal with each other honourably and



Photo: courtesy Ralph L. De Groot
Ralph L. De Groot, Superintendent of the RCMP.

justly.

It doesn't measure courage, wisdom, learning, or a sense of humour, neither compassion nor love for God and country.

In short, it measures and explains everything but that which makes life worthwhile and which I care about.

And now, suddenly, it is January, and it is a cold day. The Court's reasoned rationale is eloquent and profound but, equally suddenly, there emerge all the unexplained notions of national purpose, of national spirit, of national achievement ...

I hear the Court and respect its edict. As and when called on, I will, as a peace officer, do

my duty, as always, to maintain peace and order in the public domain, without fear, favour or affection, and obey all lawful orders.

The decision educates me in respect to Charter rights and matters legal. It tells me about my country ... except how I can learn to remain unquestionably proud and stay "warm" on one cold day in January.

Superintendent De Groot, BA, MA, AdC, has held command positions with the RCMP throughout Canada and abroad for over 31 years. Currently on a two-year exchange program with the Ontario Provincial Police as its Deputy Director of the OPP Academy at Brampton, Ont., Supl. De Groot is member of Council at Bethel CRC, Waterdown, Ont.

Children's emotional health at risk if bedwetting persists

Gary Webb-Proctor

Parents who wait for their son or daughter with a bedwetting problem to grow out of it are gambling with their child's psychological health, says a representative of an organization that cures the disorder. Parents of susceptible children — up to 15 per cent of all youngsters — may at first attempt to ignore it in the hope that "he/she will grow

out of it."

Maurice Walker, who heads the Ontario South chapter of Victorian Enuretic Services, says that nocturnal enuresis, as bedwetting is known in the medical community, "can be psychologically devastating if it is allowed to persist." The bedwetting child, according to psychologists, suffers severe lack of self-esteem, becomes a reluctant socializer, is riddled

with guilt and shame and often has more difficulty with school work.

But those symptoms are the result of bedwetting, not related to its cause, which normally is neither psychological nor related to bladder illness, researchers have learned. "If a child has bladder control during the daytime then the problem is not a physical illness. It is caused by a sleep disorder that has been identified and can be corrected," Mr. Walker says.

Dr. Harvey Moldofsky, a psychiatrist who heads the sleep disorder clinic at Toronto's Western Hospital, explains that "bedwetting is related to other sleep disorders such as sleepwalking or night terrors.

"All of these disorders, which we call parasomnias, stem from the inability of the sleeper to easily wake from deep sleep," he says.

Research by Dr. Roger Broughton, the world's foremost expert on the problem, revealed that bedwetters plunge directly into deep sleep and stay in that state through most of the night. Most people sleep in stages, progressing from

consciousness into Stage Four sleep in graduated steps over a 30-to-45 minute period. The sleeper remains in this state for almost 20 minutes, then reverses the graduated process back up to Stage Two sleep, in which Rapid Eye Movement, associated with dreaming, occurs.

When the bedwetter gets the signal from his or her bladder to wake up and go to the bathroom they start to move toward waking, but usually only get as far as the dreaming stage. They may dream that they have awakened and walked to the bath room to urinate, only discovering that this was a dream, upon waking in a soggy bed.

Most children do eventually "grow out" of the syndrome, but sometimes it takes years, during which time a child's self-image can take a beating, Mr. Walker says.

To cure the condition, the Victorian program, based on the knowledge of sleep disorders, "teaches the child how to reprogram their sleep pattern."

The Victorian program, for which parents pay a one-time fee that is refunded if the bedwetter is not cured, is

restricted to children four or older, but it also works for and is available to adult bedwetters, he added, and has an overall cure rate of better than 90 per cent.

The program involves use of a moisture detector connected with a buzzer alarm apparatus through which "the child develops mental control by learning to 'Beat the Buzzer,'" he explains.

Some of the other so-called cure methods, such as drugs and use of electrical shocks, Mr. Walker describes as "barbaric."

Instead of feeding the bedwetter expensive and dangerous drugs or punishing the child, we help the parents to teach the child how to overcome the problem," Mr. Walker says.

Gary Webb-Proctor is a freelance writer based in Mississauga who writes for the Globe and Mail.

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ATTENTION: ADMINISTRATION

News



Photo: OACS
Henry Bergsma (l) shares a few thoughts (not his coffee) with Ike Witteveen.

Alliance appoints evaluators

The Ontario Alliance of Christian Schools is pleased to announce the appointment of a team of senior school evaluators. At its October

meeting, the OACS Board of Directors, on advice of the Education Committee, approved the special responsibility to Mr. H.

Bergsma of Barrie, Mr. G. Glasbergen of Jarvis, Mr. B. Harsevoort of Hamilton, Mr. J. Vreugdenhil of St. Catharines, and Mr. I. Witteveen of Brampton.

OACS Executive Director Guldemond expressed his appreciation by saying that "Christian school evaluation is a vital Alliance service. We are very pleased to have the OACS staff assisted by such experienced and insightful administrators."

The Alliance has a yearly school evaluation program across Ontario and the Maritimes. Each year some 20 schools are visited by designated teams, using the OACS program, which includes a major report to the school board listing the school's strengths and weaknesses.

According to Guldemond, the evaluation program has been very helpful in clarifying educational standards and encouraging voluntary improvement in the Christian schools.

Racial tension erupts in Nova Scotia school

Anne Hutten

KENTVILLE, N.S. — At least 14 people were charged by the RCMP after widespread fights broke out among students at Cole Harbour District High School near Halifax. According to RCMP staff sergeant Harry Wheaton, the charges include: causing a disturbance, unlawful assembly, and possession of weapons.

RCMP officers were controlling access to the school yard following fights in the school parking lot on January 9, 10, and 11. Students returned to class on the 13th for special sessions intended to calm the atmosphere.

Meanwhile, 1,500 parents, teachers, and students packed the school's gymnasium for an evening meeting to discuss the problem. Health minister

David Nantes blamed part of the trouble on overcrowding. The Cole Harbour High School has 1,700 students, making it one of the province's largest schools.

School board members disagreed, suggesting that the answer will not be found in dividing the warring factions into two schools.

A reminder of Canada's anti-slavery history

Marcus Van Steen

(Canadian Scene) — A book has just been published dealing with a chapter in Canada's role of providing sanctuary to slaves fleeing from the United States. *John Anderson: Fugitive Slave* by William Teatero, tells a story that is considerably more complicated than the usual runaway-slave incident.

John Anderson fled from his slave-master in 1853 and made his way to Canada where he knew he would be free. It is sometimes forgotten these days that the first legislation outlawing slavery was passed in Upper Canada, now Ontario. The first parliament assembled by Lieutenant Governor Simcoe enacted legislation in 1793 making the slave trade illegal. In the years that followed thousands of Blacks fled from slavery in the southern states to find freedom in Upper Canada.

John Anderson was one of these, but he was not like the others because, in his case, the

state of Missouri issued a warrant calling for his arrest on a charge of murder. It seems that while he was on his way to freedom, Anderson had killed a white farmer. He managed to elude arrest and arrived in Canada where he found work and security on a farm on the Grand River south of Brantford.

His freedom ended in 1860 when he was identified by another Black who had also fled slavery, and the law officers had no option but to arrest him as required by the Missouri warrant. The state promptly appealed for extradition under a treaty the United States had signed with Britain covering all British territories.

John Anderson at this point became the concern not only of Upper Canada (or Canada West which was its new name) but also of Great Britain and the British Anti-Slavery Society. He was also a serious concern to the Attorney General for Canada West,

John A. Macdonald. With public sympathy running high for Anderson in England as well as in Canada, his extradition could wreck Macdonald's political career.

In Toronto, Samuel Black Freeman, a former slave who had become a successful lawyer, took up the case. His first act was to take out a writ for habeas corpus, which meant that Anderson would be tried in a Canadian court.

Anderson did not deny killing the farmer, but insisted it was in self-defence. He said the farmer was trying to capture him to collect the reward paid to anyone who returned a runaway slave to his owners. Anderson was found not guilty of murder, which meant he could not be extradited for a crime he didn't commit. He spent the rest of his life as a free man in Canada, and the Attorney General of Canada West went on to become Sir John A. Macdonald, the first Prime Minister of Canada.

The tie that binds

Reinder J. Klein

Fashion is a remarkable thing. While no one person ever really determines what it should be, fashion often goes very far to determine what a person becomes. People, of course, shape fashion, but usually only after they themselves have been shaped by it. One might almost consider this a fit example of the classic "chicken and egg" situation were it not for the fact that, after the fashion of our age, eggs and chickens now come from the supermarkets where the buck-buck comes first.

Who would deny that the world as we know it is held together largely by the pure wholesomeness of conventional good taste and fashionable thought? Simply accept the established patterns of dressing and thinking — or not thinking — and all will be well. Fly in the face of fashion, however, and you'll have blood in the streets instead of the more safely traditional recycled dog dinners.

Take the tie, for instance. The tie today makes the man and unmakes the other. Hair styles being what they are nowadays and fitness centres conspiring to camouflage mamma's mammaries with her muscles, we need the tie to tell men from women.

Of course, we're talking of *real* men here. The rakers and shakers who keep the economy fashionably afloat while kicking the sands of disdain into the faces of the great unwashed whose unspeakably bad taste caused them to keep their (blue) collars limp, loose and open. A man of stature, of substance and success, wears a tie, around which he carefully sculpts a suitable suit or a tastefully colour-coded combination of fashionable residuals.

Multi-purpose tie!

Ah, yes, the ubiquitous tie, that insignia of our ambition and badge of success, the churchman's ticket to authority and council election, the convict's clever answer to overcrowded cells and every mother's taunting symbol of her pension-envy: it is the thoughtless tie that binds us with the relaxing constriction of the noose.

Yet it was not always thus. For centuries Greeks and Romans swore by the tieless toga. With throats undressed they leavened their lands with literature and restructured their world with might. Feudal knights would never enter a joust or fair maiden's chamber without giving Adam's apple full range, and the empire upon which the sun never set was craftily carved out of the continents without a single fashionable Brit sporting a tie. 'T was not then the fashion.

All that has changed. Today, ties are a must. The Ayatollah doesn't wear one, which is why he's stuck where he is. And not even an interesting resume could salvage the career of the brazenly tie-less Ghadaffi, while Canada's native people won't ever win justice until they voluntarily knot their necks with narrow strips of silk or polyester.

Yes, fashion is a remarkable thing. An appealing if enigmatic idol, it rewards its worshippers with comfortably fashionable thoughts to be harmlessly enjoyed in comfortably fashionable homes, increasingly during the more and more pleasantly fashionable Bible evenings while the world is spinning quite fashionably to its comfortable hell.

Yes I, too, believe and hence am saved. I just thank the Lord, though I don't know why, that I, too, am a neck-tie guy.

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Classifieds

Classified Rates	Birthday	Obituaries	Obituaries	Help wanted
<p>Births.....\$25.00 Marriages & Engagements.....\$30.00 Anniversaries.....\$35.00 2-column anniversaries.....\$60.00 Obituaries.....\$35.00 Notes of thanks.....\$25.00 Birthdays.....\$25.00 All other one-column classified advertisements: \$10.00 per column inch. NOTE: Minimum fee is \$15.00. Letter under file number, \$25.00 extra. Photos: \$15.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.) Calvinist Contact will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>NOTE: Non-subscribing newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only \$15.00! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$15.00 and the couple's future address.</p> <p>Calvinist Contact Publishing Ltd. 4-261 Martindale Rd., St. Catharines, ON L2R 6P9; (416) 682-8311.</p>	<p>Happy 80th birthday, Mom.</p>  <p>Mrs. Wietske De Vries</p> <p>Thank you for all you have done for all of us; for caring and sharing your big love for us and always praying for us all. Wybe & Elly De Vries Charles & Stella De Vries Frances & Mary De Vries John & Klaaske De Vries Owen & Johanna De Vries Jane & Peter Dykstra Freda & Albert Kiers Alice & Jim Antonides Robert & Jeanette De Vries Grandchildren and great-grandchildren.</p> <p>There will be an open house Jan. 28, 1989, from 2-5 p.m., at 2 White St., building A, in the rec. room, Sunset Homes, St. Catharines, Ont.</p> <p>Best wishes only please.</p>	<p>On Jan. 6, 1989, the Lord called home our beloved husband, father, grandfather and great-grandfather</p> <p>HENDRIK BOERTIEN</p> <p>at the age of 80 years.</p> <p>Gertruida Boertien (nee Otten) — Listowel</p> <p>John & Helen — Listowel Henry & Gladys — Palmerston Margaret & Ron — Embro Tony & Sue — Kitchener</p> <p>18 grandchildren and 2 great-grandchildren.</p> <p>The funeral took place Jan. 9, 1989, at the Bethel Chr. Ref. Church, Listowel, Ont., Rev. Joel VanderKooil officiating.</p> <p>Correspondence address: 270 Maitland Ave., Listowel, ON N4W 3E4.</p> <p>In loving memory of our dear sister</p> <p>MARIANNA DONIA (nee Stigter)</p> <p>Predeceased by Sam Donia (1986) and her first husband John VanderMaarel (1981).</p> <p>Paul & Catherine Stigter Frank & Auk Stigter Nel Herrewynen (nee Stigter) Leon & Rie Stigter, the Neth. Johanna & Jan Zonneveld, the Neth. Kees & Gerry Stigter Harry & Nelly Stigter Nelly & Jake Haanemaayer Mary & Kees Bol</p> <p>Psalm 23: "The Lord is my shepherd."</p> <p>St Catharines, Ont.</p> <p>Psalm 116:7</p> <p>She turned to rest, the Lord has favoured her. On Sunday, Jan. 8, 1989, the day of the Lord, our dearly beloved granddaughter and niece</p> <p>YVONNE PETERS (nee VanderKruk)</p> <p>was called to her eternal home. We bring Brian and Nicole and all her loved ones before the throne of grace for comfort, strength and his abiding love. In life, in death, our heart will seek his face.</p> <p>Grandma VanderKruk, aunts, uncles and cousins.</p> <p>The Hamilton District Christian High School Community extends its sincere Christian sympathy to the Peters family in the passing of HDCH graduate</p> <p>YVONNE PETERS (nee VanderKruk)</p> <p>It is our prayer that the Lord with his spirit and through his people will comfort the Peters and VanderKruk families.</p> <p>"You guide me with your counsel and afterward you will take me into glory." (Psalm 73:24)</p>	<p>"Now we know that if the earthly tent we live in is destroyed, we have a building from God, an eternal house in heaven, not built by human hands." (2 Cor. 5:1)</p> <p>On Saturday, Nov. 12, 1988, the Lord called home his child</p> <p>JANTINA VAN DYKE (nee Mulder)</p> <p>in her 78th year.</p> <p>Beloved wife of Albert Van Dyke for nearly 55 years.</p> <p>Dear mother of:</p> <p>John Van Dyke — Drayton Ralph & Alice Van Dyke — Kitchener</p> <p>Tim Van Dyke — Merrickville Pete & Faye Van Dyke — Elmira Ina & Jake Drost — Moorefield Jenny & Herman Yzerman — Cambridge</p> <p>Frieda & Ron De Koning — Kitchener</p> <p>Sadly missed by 19 grandchildren and three great-grandchildren.</p> <p>Dear sister of:</p> <p>Lucas & Lammie Mulder — Moorefield</p> <p>Coop & Roelie Mulder — B.C. and Harm & Annie Mulder John & Fennie Mulder Guus & Jantje Speckman Mrs. Annie (Pete) Mulder</p> <p>all of the Netherlands.</p> <p>Funeral service was held in the Chr. Ref. Church of Drayton, Ont. on Tuesday, Nov. 15, 1988. Rev. Jacob Kuntz officiating.</p> <p>Home address: Box 201, Drayton, ON N0G 1P0.</p>	<p>The Huron District Christian Secondary School Society seeks application for a resourceful and creative person to assess the feasibility of a Christian high school in the Clinton area and possibly prepare a working model of such a school. Please send resume to: Margaret Buffinga, Secretary, R.R.#1, Clinton, ON N0M 1L0.</p> <p>Rehoboth Home is in need of mature, dedicated, Christian women or married couple to serve as house parents. This Christian maternity home is located in Springfield, Ont. (25 miles southeast of London). For more information please call Tracy Kuipers at (519) 773-3704.</p> <p>Organist/Choir Director. Maple Leaf Dr. Reformed Church, Toronto, seeks organist and choir director for Sunday a.m. worship services. Location: Hwy. 400 and 401. If you can help us in our ministry, even once or twice a month, please call Pastor Chris Platteel: (416) 244-1598.</p> <p>Looking for an experienced floral designer for flower shop in Erin (Guelph area). Must have retail experience. Forty hours per week. Please send resume and/or call for interview: The Village Green, 120 Main St., Box 656, Erin, ON N0B 1T0. Phone: (519) 833-9991 or (519) 833-2452 (evenings).</p>
<p>Births</p> <p>LANGENDOEN—LUCHIES:</p> <p>We thank the Lord who made all things well. He blessed our children Andre and Karen Langendoen with a healthy baby son. REUBEN CORNELIUS was born Dec. 11, 1988. He is a precious brother to big sister Danielle and to Jessica (with Jesus).</p> <p>Love and best wishes from the happy grandparents Cor and Dien Langendoen and Bill and Betty Luchies.</p> <p>Correspondence address: 9 Silverdale, St. Catharines, Ont.</p> <p>OTTER:</p> <p>Kevin and Erin are thrilled to announce the unwrapping of their baby brother. CRAIG HENDRIK arrived Dec. 26, 1988. Craig is the third grandchild for Mr. and Mrs. Wm. de Peuter; 13th grandchild for Mrs. A. Otter. Another great-grandchild for Mrs. A. VonSolkema and Mr. and Mrs. J. de Peuter, Sr.</p> <p>Home address: Annette and Henry Otter, L31, C2, Pickering, Cherrywood, ON L0H 1C0.</p> <p>VINK:</p> <p>Praise the Lord! He blessed Cora and Ed with another healthy child, a daughter, JESSICA MARIE, born Jan. 17, 1989, weighing 8 lbs., 3½ oz. Third grandchild for Teun and Jacoba Vink, and second grandchild for Sibolt and Willy Vermolen. Jessica's address is: 61 Forster St., St. Catharines, ON L2N 2A6.</p> <p>WOLTING:</p> <p>God has blessed us with the most precious of Christmas gifts! With much joy we, Ed and Trish (nee Smit), give thanks to him for the safe arrival of our precious little daughter, CYNTHIA JAYNE. She was born on Dec. 23, 1988, weighing 8 lbs., 14½ oz. She is the third grandchild for Mr. and Mrs. Henry Smit of Strathroy and first grandchild for Mr. and Mrs. Ralph Wolting of Chatham.</p> <p>Home address: 11 Kingsway Drive, Chatham, ON N7L 2S8.</p>	<p>Anniversaries</p> <p>Buitenpost Waterford 1944 1989</p> <p>With joy and gladness, we share with you that on Friday, Jan. 27, 1989 our parents</p> <p>LUIT and FREMIEDEMA (nee Haagsma)</p> <p>may celebrate, D.V., their 45th anniversary. It is our prayer that the Lord will continue to keep you both in his care. May you have a blessed day with all your loved ones. May love, joy, health and peace be yours in the coming years.</p> <p>With love to Mem and Heit from all your children.</p> <p>Lots of hugs and kisses for Pake and Beppe from all your grandchildren.</p> <p>Home address: R.R.#5, Waterford, ON N0E 1Y0.</p> <p>1964 February 1 1989</p> <p>With joy and thankfulness to God, we are happy to announce the 25th wedding anniversary of our loving parents</p> <p>DICK and SANDRA KONING (nee Slump)</p> <p>We pray for God's continuing mercy and blessings in the years to come.</p> <p>With love from your children:</p> <p>Richard & Brenda Koning — Hamilton, Ont. Rodney & Sheila Koning — Hamilton, Ont. Betty Ann & Gerry Elgersma — Freelon, Ont. Ryan Russell Bethlynn</p> <p>Home address: R.R.#3, Caledonia, ON N0A 1A0.</p>	<p>Accommodations</p> <p>Young single female needs a roommate to share a roomy two-bedroom triplex in Etobicoke (West Toronto area near Royal York Rd. and Queensway). Reasonable rent. Call Vicky at home: (416) 253-6461 or at work: (416) 767-8884.</p> <p>A 19-year-old girl, working in downtown Toronto, is in urgent need of a home to board in, or an apartment to share with other girls. Please call (416) 899-1392.</p> <p>Apartment to let in exchange for some light household duties (or otherwise). Suitable for older couple or single person. Centre of the village Mount Hope, Ont: Call (416) 679-4724.</p>	<p>Help wanted</p> <p>Reliable person or couple for dairy farm (near Belleville). Room and board or house available. Experience necessary. Call: (613) 969-1478 or write to: Bellstar Farms, R.R. #1, Corbyville, ON K0K 1V0.</p> <p>Single person to work on large row crop farm in Southern Alberta. Must have references. Mobile home supplied. Phone (403) 345-4200 or write: Box 1314, Coaldale, AB T0K 0L0.</p> <p>Help wanted on dairy farm. Suitable for husband and wife team or single person. Strictly looking after dairy herd. Three-bedroom house available. Call (519) 696-2659.</p> <p>Small concrete-forming company in southwestern Ontario is looking for a Concrete Foreman for its second crew. Experience with the Duroform panel system is desirable. We have the newest in crane lifting equipment and offer lots of opportunity to someone who is self-motivated and looking for interesting work. Located 15 minutes from CRC and 10 minutes from a Christian school. For more information please write All Wall Contracting Inc., Box 687, Wingham, ON N0G 2W0 or call (519) 357-2310 and ask for John.</p> <p>Greenhouse worker(s) needed in Niagara Peninsula. No experience necessary. Phone (416) 892-3285 or 892-3657.</p> <p>Thunder Bay Chr. Community Centre is seeking a unique individual to co-ordinate their present outreach ministry. Duties include: continuing and expanding existing programs or activities for children and adults and creating new programs. Being able to deal with adults and children from all walks of life such as Native Canadians would be an asset. Send resume to: Bob Bolt, R.R.#3, Tenth Side Rd., Thunder Bay, ON P7C 4V2.</p>	<p>Teachers</p> <p>BRESLAU: Woodland Christian High School invites applications for Sept. 1989 in Biology, Chemistry and Physics. All levels. 9 — OAC. Write: Woodland Chr. High School, R.R.#1, Breslau, ON N0B 1M0. Phone: (519) 648-2114.</p> <p>BURLINGTON: Trinity Christian School Burlington, Ont. has possible openings for teachers in the Junior and Intermediate divisions. Please send resume to: Trinity Christian School, 650 Walkers Line, Burlington, ON L7N 2E7.</p> <p>LONDON: The London Parental Christian School invites beginning and experienced teachers to apply for the following positions for Sept. 1989. 1) A definite opening for a resource teacher. This is a 60 per cent position, involving remedial and enrichment teaching. Special education training is recommended. 2) Possible openings at various grade levels. Indicate preferred grade level. Please send a letter of application and resume to the principal: Mr. Herb Goodhoofd, LPCS, 202 Clarke Rd., London, ON N5Y 3P8.</p> <p>PRINCE GEORGE: Cedars Christian School situated in the centre of B.C. in the industrial city of Prince George (CSI #11) is seeking applications, one possibly for Grade 1, the other is a tentative Grade 3/4 assignment. Inquiries may be sent to: Cedars Chr. School c/o Principal, 701 North Nechako Rd., Prince George, BC V2K 1A2. Phone: (604) 564-0707.</p>
<p>For Rent</p> <p>Hamilton, West Mountain: Brand new adult luxury condominium suite, one- or two-bedrooms, four major appliances, central air and many extras. Walking distance to shopping, bus and churches. Available Feb. 1. Call after 6 p.m.: (416) 387-1160.</p>	<p>For Rent</p> <p>For rent: three bedroom condo in Ingersoll, Ont. Airconditioned and appliances. Call (416) 774-3477.</p>	<p>For Rent</p> <p>Two-bedroom upstairs apartment in St. Catharines. Suitable for single person. Reasonable rent. All utilities included. Call (416) 682-1453.</p>		<p>For Sale</p> <p>For sale in small Industrial town in S.W. Ontario: small Dutch Import Store including building, which consists of store and two apartments. Also included in sale are store equipment and stock. Owner retiring. Please reply to: File #2512, c/o Calvinist Contact, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.</p>

Classifieds

<div><p>Teachers</p><p>OTTAWA: Ottawa Christian School invites responses from suitably qualified applicants for September 1989. A vacancy is anticipated at the lower primary level and two in the upper elementary level. Teachers whose specialties are French or physical education are of special interest to us. Please send applications or letters of inquiry to: William Van Dyke, Principal, Ottawa Christian School, 2191 Benjamin Ave., Ottawa, ON K2A 1P6 or phone (613) 722-5836.</p><p>SASKATOON, Sask: Saskatoon Christian School is receiving applications for a teacher/principal for the 1989-90 school year. Grades to be taught are 6,7,8. We are an interdenominational school, associated with Christian Schools International. We require a leader with a valid teaching certificate. Preference will be given to applicants with teaching and administrative experience. Interested applicants, please forward resume and/or inquiries to: Saskatoon Christian School, 2410 Haultain Ave., Saskatoon, SK S7J 1R3. Phone (306) 343-1494 or Wes Vanstone at (306) 374-6885.</p><p>STRATHROY: John Calvin Christian School is receiving applications for a primary grade teacher and a part-time French teacher (approx. 45 per cent Grades 4-8) with some principal's relief to complete the teaching load, for the 1989-90 school year. Please contact Mr. H. Wiersema for application forms at (519) 245-1934 or (519) 289-5562 or write to 48 York St., Strathroy, ON N7G 2E3.</p></div>	<div><p>Teachers</p><p>Alliston Community Christian School has a full-time opening at the primary level. The successful applicant will be fully responsible for the Kindergarten program (about 15 students) which will take up 50 per cent of the week. The other 50 per cent will involve working with the Grade 1 and 2 teacher on a team-teaching basis. For further information write or phone: J. Lunshof, Principal Alliston Community Christian School P.O. Box 1122, Alliston, ON L0M 1A0 Phone: (705) 435-4611</p></div>	<div><p>Teachers</p><p>Clinton and District Christian School needs an experienced teacher for the senior grades commencing September 1989 Ability to teach physical education and/or music is an asset. The possibility to combine this position with the vice-principalship is open. Interested persons please send resume to: Mr. Ralph Schuurman, Principal Clinton and District Christian School P.O. Box 658, Clinton, ON N0M 1L0 For information you can call the principal at (519) 482-7851 (school) or (519) 482-7088 (home)</p></div>	<div><p>Teachers</p><p>Trinity Christian School in Burlington, Ont. is looking for a TEACHING PRINCIPAL for September 1989 We are an interdenominational K-8 school with 182 students, five full-time and four part-time teachers. Applications are requested by January 15, but will be accepted until January 31, 1989. Please send resume and references to: Recruiting Committee c/o Trinity Christian School 650 Walker's Line, Burlington, ON L7N 2E7 Tel.: (416) 634-3052 or (416) 335-7099</p></div>
<div><p>For Sale</p><p>We have for sale a Hammond organ, half pedal, in mint condition. Contact Hank Klunder, R.R.#1, St. Agatha, ON N0B 2L0 or phone: (519) 699-5541.</p></div>	<div><p>Teachers</p><p>Taber Christian School operated by the Society for Christian Education in Southern Alberta is in need of a teaching PRINCIPAL for the 1989/90 school term. Prospective applicants should have both teaching and administrative experience in Christian education. The school, an attractive, new facility, has been in operation for the past four years, providing Christ-centred education to students in kindergarten through grade nine. If you feel qualified to accept this leadership challenge please direct your letter of application to: Mr. Arie Veluw, President Society for Christian Education in Southern Alberta 802 — 6 Avenue North Lethbridge, Alberta T1H 0S1 Telephone: (403) 738-4458 or (403) 327-4223</p></div>	<div><p>Teachers</p><p>Central Alberta Christian High School Society Lacombe, Alberta, anticipates the beginning of a Christian high school in September 1989. Inquiries are invited from experienced, devoted, versatile and hard-working teachers who would be involved in the organization of programs, facilities, promotion and curriculum development. Submit all inquiries or resumes to: John Busaan, R.R.#1, Blackfalds, AB T0M 0J0 phone: (403) 885-4416 or Mrs. Grace Stolte, R.R.#1, Blackfalds, AB T0M 0J0 phone: (403) 885-4235</p></div>	<div><p>For Sale</p><p>For Sale</p></div>
<div><p>Vacations</p><p>LANG'S RESORT Cottages and campgrounds RICELAKE Like fishing the big ones? Fully-equipped large (newly-renovated) housekeeping cottages — colour TV, sandy bathing area, rec. hall, new boats and motors, store, live bait, fishing lic., campsites available for weekend, week, or season. Like a clean quiet resort! It's all here at the family place. Before you book your '89 vacation take a drive and see our new look. Only 83 miles from Toronto. Write or phone for brochure: Lang's Resort R.R.#3, Box C, Roseneath, ON K0K 2X0 Phone: (416) 352-2308</p></div>	<div><p>Teachers</p><p>Jarvis District Christian School invites applications for the following positions effective September 1989: Grade 2 with about 23 pupils, Grade 6 with about 28 pupils. Possible vacancies also exist in junior grades. An interest and ability to teach in the following areas would be an asset: art, French, industrial arts and music. J.D.C.S. continues to experience growth and expects an enrolment of 240-plus pupils in a 10-classroom school for the 1989/90 school year. If you are interested in joining a team of enthusiastic, dedicated Christian teachers, please send your letter of application and resume to: Garry Glasbergen, Principal Jarvis District Christian School R.R.#1, Jarvis, ON N0A 1J0 Phone: (519) 587-4444 (school) or 587-5374 (home)</p></div>	<div><p>For Sale</p><p>For Sale</p></div>	<div><p>For Sale</p><p>Grada Lieverdink's second book has come off the press: A New Beginning sequel to: The Open Door</p><p>The author describes how her family fared in Canada and expresses a deep belief in the Lord's way with his people. The book can be ordered from the author or ask your bookstore to order it at: P.O. Box 105, Iroquois, ON K0E 1K0 Tel.: (613) 652-2370 Send \$8.95 plus \$1.50 for postage and handling (U.S. customers: deduct \$2.00 when paying in U.S. funds)</p></div>
<div><p>Want to rent a car while in Holland?</p><p></p><p>Jan Kalma has the key to all forms of car rentals. Will deliver car to Amsterdam airport if desired.</p><p>jan kalma 1st Meer 24, 9201 T2 IJmuiden The Netherlands • Tel. (0175) 20-13199 Fax (31) 5120-32324</p></div>	<div><p>Teachers</p><p>Immanuel Christian School Charlottetown, P.E.I. invites applications for the position of TEACHING PRINCIPAL for Sept. 1989 ICS is interdenominational with grades 1-6 and has been operational for three years. The successful applicant should have both training and teaching experience in Christian education. If you feel qualified to accept this leadership challenge please send resume and references to: Recruiting committee c/o Immanuel Christian School P.O. Box 1991, Charlottetown, P.E.I., Canada C1A 7N7 Phone (902) 892-9781</p></div>	<div><p>Teachers</p><p>Dairy Farm Close to Listowel in South-Western Ont. Farm consists of 105 acres — 80 workable and systematically tile drained. A 76 stall free-stall barn and double-four herringbone milking parlour. Bank barn for housing dry cows and heifers. 30 x 100' silo and feeder barn with large cement yard. House is a 1½ storey with 5 bedrooms, large eat-in kitchen, fireplace in living room, tree-lined lane-way. Christian Reformed Church and School very close by. For more details please write to P.O. Box 262, Drayton, ON N0G 1P0.</p></div>	

Classified/Events/News

Christian Male Choir Festival

Seven Ontario choirs participating
April 8, 1989
 at St. Paul's Anglican Church, Toronto

DUTCH SERVICE

PLACE: Ancaster CRC, #70 Highway 53 East, Ancaster (approx. 2 km. west of Redeemer College)
DATE: Sunday, Feb. 5, 1989 **TIME:** 3:00 p.m.
PASTOR: Rev. Henry R. DeBolster

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File #2513
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Teachers

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Interviewing for the position will begin in December of 1988 and the Board hopes to make an appointment by **February 15, 1989.**

Enquiries may be directed to Albert J. Bakker, Chairman of the Board, Association for Christian Education of St. Catharines, 2 O'Malley Drive, St. Catharines, Ontario, L2N 6N7, (416) 935-8386 (evenings) or (416) 688-1520 (days) or Ben Vandezande, Chairman of the Education Committee, (416) 937-0418 (evenings) or (416) 646-4511 (days).

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Castro allows Bible distribution

LAUSANNE, Switz. (WEIS) — Arrangements are well underway to distribute 50,000 Bibles to churches in Cuba with the full blessing of Fidel Castro.
 The first 10,000 Bibles are expected to be delivered to Cuba next year, perhaps as early as January. The others will be sent later in the year, according to the Bible Society of Australia.
 The shipments of the Bibles will be co-ordinated by the regional centre of the United Bible Societies.
 The Australian Bible Society reports that the plans were made after a meeting last March between Castro and Denton Lotz, general secretary of the Baptist World Alliance.

Church news

Christian Reformed Church

Accepted
 — to First, Sarnia, Ont., Rev. Jake Kuipers of Immanuel, Brampton, Ont.

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Events/Dutch

Persoverzicht

Carl D. Tuyl



Monsieur Mulroney is bezig zijn kabinet te formeren. Er wordt druk gespeculeerd over het resultaat. Wat gaat er gebeuren met John Crosbie? Er gaan geruchten dat Crosbie een oogje heeft op het premierschap in Newfoundland, waar Peckford zo ongeveer aan het eind van zijn politieke carrière is gekomen, mede door de komkommerkrisis in die provincie.

En dan is er Lucien Bouchard, die openlijk Monsieur tegensprekt in verband met de nieuwe binnen-buiten talenwet in Quebec. Ik heb zo'n idee dat Monsieur niet zo erg opgewonden is over het verschil van mening met Bouchard. Het maakt de regering mogelijk om "binnen-en-buiten kommentaar" te leveren. Bouchard in Quebec: "we zijn het er mee eens," en Monsieur buiten Quebec: "we zijn er tegen." Een prachtige politieke oplossing, gedekt aan alle fronten!

Edele Eduard is ook bezig met knopen tellen: ik blijf, ik ga, ik blijf, ik ga, etcetera. John Rodriguez, een NDP kamerlid wilde Eduard een beetje helpen en drukte als zijn mening uit, dat het tijd was om de wacht te wisselen. Maar de een of de ander bracht Rodriguez gauw aan het verstand dat het beter was z'n mond dicht te houden. Rodriguez bood prompt de fraktievergadering zijn excuses aan. De tucht wordt nog wel gehandhaafd in de NDP.

Sinds Charles de Gaulle zijn "Vive le Quebec libre" tegen de wind in schreeuwde, heeft de Franse regering altijd moeite gehad Quebec als een Canadese provincie te zien. Zo bood de Franse regering Premier Bourassa de hoogste Franse onderscheiding aan, "toevallig" direkt nadat Bourassa's binnen-buiten wet van kracht werd. Gelukkig had Quebecs premier genoeg politieke gevoeligheid om voor de eer te bedanken.

Het is te hopen dat de regering iets gaat doen aan ons nationale tekort, dat sinds de PC aan de macht is met 70 procent is toegenomen. Het jaarlijkse tekort, dat nu de 30 biljoen benadert, is nog maar net genoeg om de interest op onze schuld te betalen. En als we de tekorten van alle gemeentelijke besturen, provinciale en federale regeringen op gaan tellen, schrik je je helemaal een hoedje: dat loopt zo om ende bij een half triljoen dollars. Meer belasting is wel een, maar niet de enige oplossing, er kan

ook wel wat vet van de soep in Ottawa. De universaliteit van onze pensioenwet en kinderbijslag zal ook wel weer ter sprake komen. De nieuwe nationale omzetbelasting schijnt nog niet helemaal in kunnen en kruiken te zijn en zal dan ook nog wel niet in de komende begroting worden inbegrepen.

Er werden in Canada in het

jaar dat op 31 mei eindigde, 188.866 meer mensen geboren dan er stierven. De bevolking van ons land vermeerderde in dat jaar met 298.200 zielen en er zijn nu 25.923.300 Canadezen. Finance Minister Michael Wilson zit al met het telraampje op zijn lessenaar om uit te knobbelen op hoeveel geld van al de mensen hij kan rekenen. Het aantal immigranten bedroeg 150.800, terwijl

41.400 ons land verlieten.

Jacob Luitjens, een oorlogsmisdadiger die in Nederland tot levenslange gevangenisstraf veroordeeld werd, woont nog steeds rustig in Vancouver. In maart zou er over zijn toekomst beslist worden.

Rassenhaat was een druk besproken onderwerp in de afgelopen week. In Dartmouth, Nova Scotia waren er handtastelijkheden tussen zwarte en blanke high-school studenten, en in Toronto zijn politie-agenten

die in dienst met fataal resultaat op zwarten hadden geschoten, voor de rechtbank gedaagd.

En in Ottawa, waar het leven 's winters toch al niet zo makkelijk is, hebben de mensen nu ook nog te kampen met een kakkerlakkenplaag in de bussen. Meer dan 800 bussen moesten worden gezuiverd. En dat in onze hoofdstad!

Er was een uiterst belangrijke overeenkomst in Wenen tussen de NATO landen, de landen van het Oostblok en Vervolg op pagina 19 ...

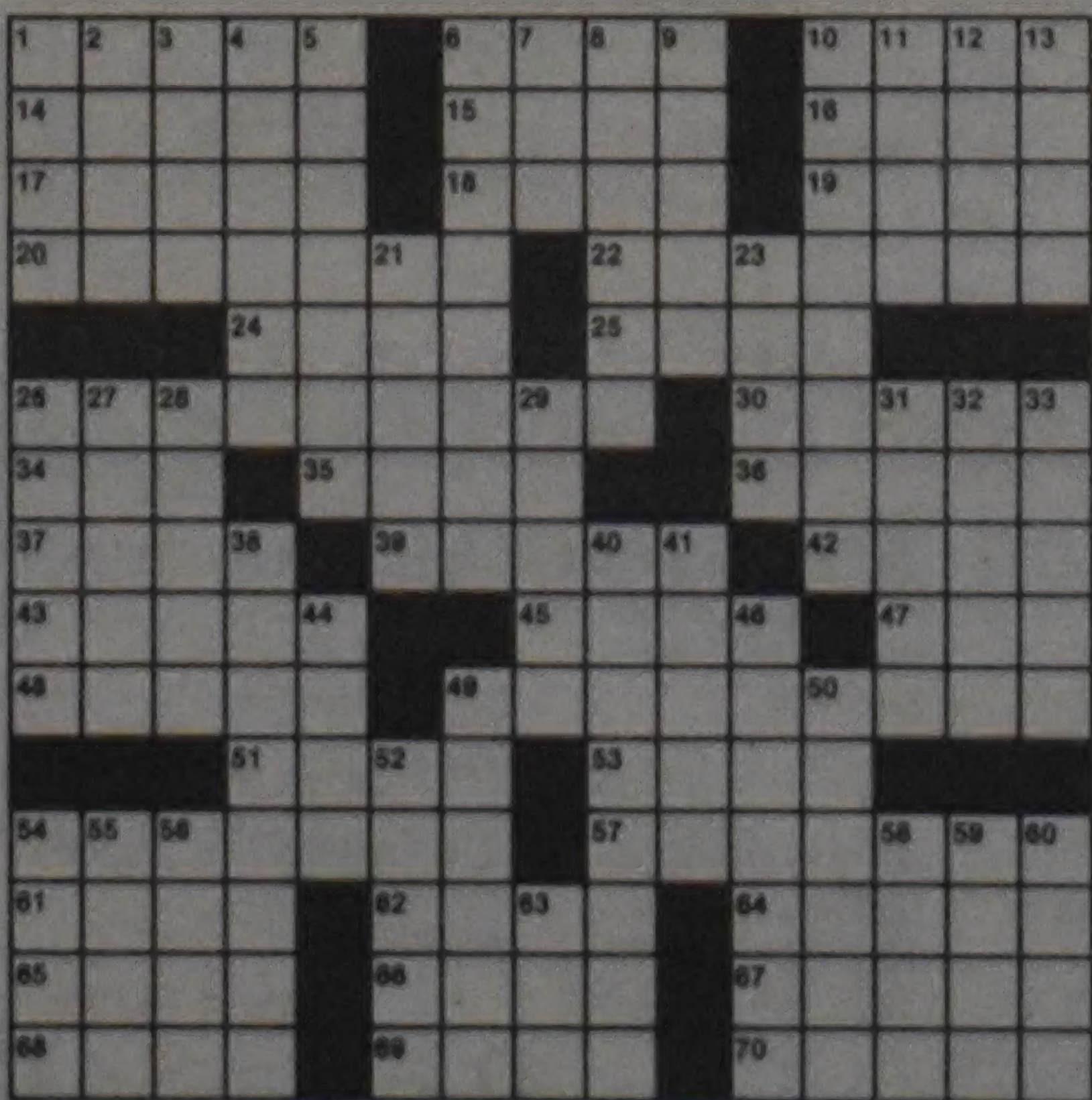
Spring

Softly
ever so softly
spring slipped into my soul today.
The Sun's warm rays
the morning mist
coaxed cold hard earth
so recently buried
in snow and ice
to soften
and release
the first bright blossom
of spring.
It sat so precarious
on slender stem
in drag grey dirt,
but there it was
a touch of glory
heralding
a new beginning.

Angelina Fast,
Niagara-on-the-Lake, Ont.

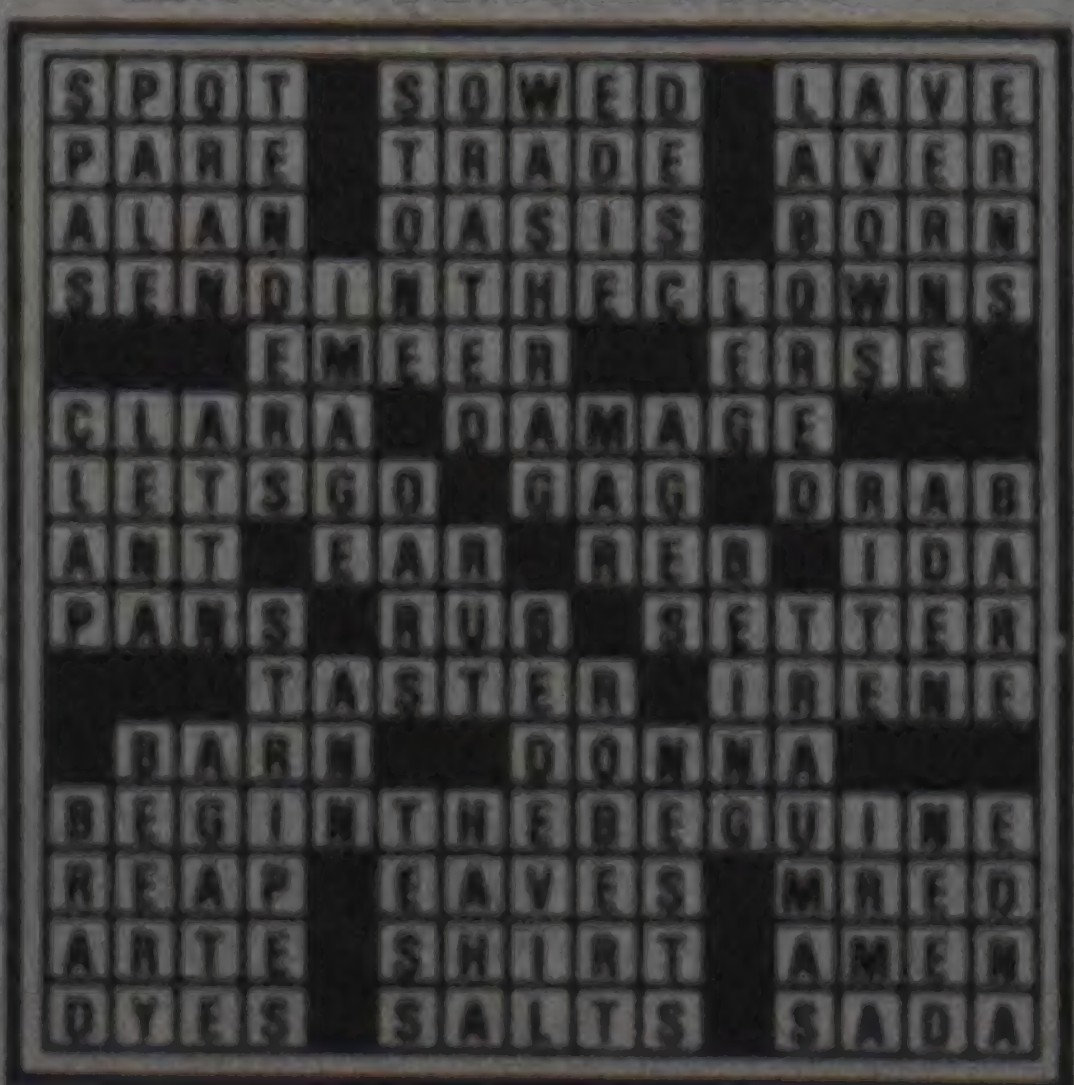
Weekly Crossword by William Canine

- ACROSS
1 Inoculant
6 Tableland
10 Brewing
14 U. of Maine site
15 Assert
16 Woodwind
17 Where
18 Crockett fell
18 Caboose's spot
19 Marsh bird
20 Hear "those bells" again
22 Certain
24 Iberians
24 Thailand
25 Jacob's brother
26 In the wings
30 Irritates
34 A Gabor
35 Mrs. Zeus
36 Precipitous
37 Lion's den
39 Willowy lass
42 Heraldic band
43 Wearies
45 Mine finds
47 Stoooge name
48 Sailing vessel
49 Enchant
51 Find fault constantly
53 "It's a sin to tell —"
54 Wraith
57 Plane figure
61 Hokkaido native
62 Spurt
64 Heep
65 Overlook
66 Yen
67 Handbag
68 Lamarr
69 Approach
70 Dominion
DOWN
1 Glide high
2 Perry and Della's creator
3 Peregrinate
4 Disclose
5 Architectural style
6 "—, quite contrary ..."
7 "All About —"
8 Navy builder
9 Tapestry
10 Anopheles
11 — Ben Adhem
12 Tradition
13 Pekoe and souchong
21 Appraises
23 Spade and Weller
26 Wallops
27 Utilize
28 City on Nile
29 Lively dance
31 It. physiolist
32 Outlaw
33 Velocity
38 Take back as a city
40 Elmer Gantry for one
41 Greetings
44 Cat fight
46 Mistakes
49 Neat and trim
50 Lebanese city
52 A Lear daughter
54 Girdle
55 Toll road
56 Author
58 Turk. money
59 Klin
60 Quaker word
63 — Na Na



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Last Week's Puzzle



Calendar of Events

- Jan. 28 Dedication service for a new pipe organ, at 8 p.m. in the Maranatha CRC, Bowmanville, Ont. Organist: Thomas Fitches.
- Jan. 28 Baroque concert (organ, trumpet and voice) with Christiaan Teeuwsen, Stuart Laughton and Wendy Humphreys. At 8 p.m. in Redeemer College Auditorium, Ancaster, Ont. For tickets call (416) 648-2131.
- Jan. 30 RCBPA Sarnia Chapter supper meeting at 6:30 p.m. in the Guildwood Inn, Sarnia, Ont. Speaker: Mr. W. Grin. For info. call (519) 332-2061 or 336-7727.
- Jan. 31-Feb. 1 Christianity and Learning Lectureship at the ICS, 229 College, Toronto, Ont., featuring internationally-renowned N.T. scholar N. Thomas Wright, author of *Colossians and Philemon* (IVP, 1986). Title of lecture series is "The Quest for the Historical Kingdom." Each evening starts at 7:15 p.m. Free to those interested in biblical studies. For more info. call ICS at (416) 979-2331.
- Jan. 31-Feb. 16 Bernie van Eyk of the Christian Stewardship Service will be in B.C.
- Feb. 3 Exhibition of intaglio viscosity etchings by artist George Langbroek at the Carnegie Gallery, 10 King St. W., Dundas, Ont. Wine and light buffet from 8-10 p.m.
- Feb. 6 RCBPA London Chapter dinner meeting at 6:30 p.m. in the Ramada Inn, London, Ont. Speaker: Dave Broad. For info. call (519) 686-0193.
- Feb. 8-10 Musical production Narnia: C.S. Lewis' "The Lion, the Witch and the Wardrobe" as musical theatre. At 7:30 p.m. at Fraser Valley Chr. High, Surrey, B.C.
- Feb. 10-12 25th Anniversary celebrations of Trinity CRC, St. Catharines, Ont. Thanksgiving celebrations on Feb. 10, at 7:30 p.m. (Rev. R.J. Sikkema), and Feb. 12, at 10 a.m. (Rev. H. Jonker) and 4:30 p.m. (Rev. J. Hellinga), followed by light supper at 6:30 p.m.
- Feb. 17-19 25th Anniversary celebrations of the Belleville District Chr. School, Belleville, Ont. Children's performance on Feb. 17, fun fair and anniversary banquet on Feb. 18, open house on Feb. 19. For info. call Margaret TerHaar at (613) 395-2638.
- Mar. 6-7 RCBPA Fifth Annual Convention at the Holiday Inn, Burlington, Ont. Theme: "Stewardship, Christian Responsibility in Business." For info. call (416) 524-1203.
- Mar. 22 Stained Glass Concert "Beautifully Bach" featuring the Hamilton Philharmonic (Boris Brott, conductor), and Redeemer College Choir (Christiaan Teeuwsen, conductor) and soloists. At 8 p.m. in the Redeemer College Auditorium, Ancaster, Ont.
- Apr. 8 Christian Male Choir Festival (seven Ontario choirs participating) at St. Paul's Anglican Church, Toronto, Ont. Watch for announcements.
- Apr. 21-23 25th Anniversary of the Brantford Christian School. Alumni, former teachers, members and friends are invited. For info. call (519) 752-0433.
- Apr. 22 "The Great 88 and Other Keyboards," a young people concert at 2 p.m. in the Redeemer College Auditorium, Ancaster, Ont., introducing the piano, the harpsichord, the organ and the synthesizer. Music to see!
- May 3 Camp Ke-Mon-Oya Staff Reunion, from 4-8 p.m., at Grace CRC, Scarborough, Ont. For info. call Gwendolyn Dekker at (416) 466-6304 (p.m.)
- May 19-22 Fifteenth Annual All-Ontario Young Calvinist Convention "Prepare for Glory" at Carleton University, Ottawa, Ont. First registration deadline: February 15. Registration closes: March 15. For info. call (519) 745-3371.

Advertising deadlines

Dated	Mailed	2-Column ad deadline	Classified deadline
Feb. 3	Tues. Jan. 31	Wed. Jan. 25-8:30a.m.	Thurs. Jan. 26-8:30a.m.
Feb. 10	Tues. Feb. 7	Wed. Feb. 1-8:30a.m.	Thurs. Feb. 2-8:30a.m.
Feb. 17	Tues. Feb. 14	Wed. Feb. 8-8:30a.m.	Thurs. Feb. 9-8:30a.m.

Dutch

Liesje

Lini R. Grol

Liesje was een dreumes van vijf jaar die met aangeboren afwijkingen in rug en benen herhaaldelijk op de kinderzaal terecht kwam om die afwijkingen zover mogelijk te corrigeren.

Haar ouders kwamen trouw elke dag om Liesje op te vrolijken en haar op de hoogte te houden van alles wat thuis op de boerderij gebeurde. Want hoe zou Prins de hond en Poekie de kat het zonder haar stellen? En het paard, Flikje, haast Liesjes paard, hoe zou die het nu zonder haar doen? Want al kon ze moeilijk of bijna niet lopen zonder hulp, op het paard voelde ze zich machtig en vond het fijn op het erf en op de landwegen tussen de beplante velden te rijden.

Flikje kende haar zo goed en kwam altijd blij

aangesprongen als grote broer haar naar buiten droeg. Ze ging ook trouw naar zondagschool waar ze enthousiast meezong, want ze kende de meeste liedjes al van thuis. Op zondag, of soms ook 's avonds, speelde vader het orgel en stonden ze er allemaal omheen te zingen. Liesje zat dan in haar speciale hoge stoel tussen hen in, terwijl ze dapper meezong.

In het ziekenhuis zongen vader en moeder met haar, en soms, als haar ouders er niet waren, zong ze alleen, of sommige zusters zongen met haar mee.

Het was werkelijk aandoenlijk om haar zo blijmoedig te horen zingen. Maar deze keer was de operatie veel ingrijpender geweest, en nu lag Liesje al dagenlang stilletjes te soezen of met een wit snoetje voor zich uit te staren. "Het zingen is haar vergaan," zeiden de zusters als ze Liesje hadden geholpen. "Ze heeft ook niets meer te vertellen

over haar poes of haar paardje," zeiden ze bezorgd.

De jonge dokter die dienst had was niets op zijn gemak, zijn anders zo vrolijke gezicht stond somber. "Wat is er aan de hand?" vroeg zuster Groen. "Ziek?" "Ach nee, ik moet de hechtingen uithalen bij Liesje. Dat arme ding is altijd zo lief tegen me, zie er tegen op om haar pijn te doen." Hij zuchtte eens. Dan, ontstemd en bijna kwaad zei hij: "Waarom was dit kind geboren, zo'n peuter en al die ellende die dat kind al heeft doorgemaakt. Waarom?"

"God weet wel waarom," zei zuster Groen vol vertrouwen. "Ach praat me niet van God," viel hij ongeduldig uit. "Die stumper heeft geen deel van leven, dat is in en uit het ziekenhuis, ze beschouwt dit bijna als een tweede tehuis. Het is niet gewoon." Hij keek haar verolgen aan.

"Ze is gelukkig dat ze zulke lieve ouders heeft, die haar elke dag opzoeken en broers en zusters die van alles voor haar doen." Ze was één en al bewondering voor Liesjes familie, die alles deden om Liesje een rijk leven te geven en haar zo gewoon mogelijk behandelden.

"En ze is zo knap, ze kan al lezen en schrijven ook, dat heeft haar moeder haar bijgebracht tussen al die operaties door."

Hij haalde zijn schouders op. Alsof al dat geen vergoeding was voor wat Liesje moest ondergaan en zou missen in dit leven. Ongeduldig vroeg hij: "Hebt u alles klaar gezet?"

Laten we dan maar gaan."

Ze volgde hem met de verbandwagen die ze van tevoren had klaargemaakt. "Zo, kruimeltje," zei hij zachtjes, terwijl hij haar voorzichtig in haar bleke wangetjes kneep: "Zullen wij eens naar je buikje en heup kijken?" Liesjes bruine ogen keken angstig van de dokter naar zuster Groen.

"'t Is zo gedaan, Liesje." Ze streek even over Liesjes voorhoofd. "Waarom zing je dat mooie liedje niet eens voor de dokter. Je kunt toch zo mooi zingen." Ongemerkt had ze de verbandwagen naast het bed geschoven en begon het laken er af te nemen. "Wat zullen we nu eens zingen, Liesje. Jij mag het zeggen."

Nog was Liesje stil en haar ogen vulden zich met tranen, terwijl ze zusters gebaren volgde. Steriele lakens werden over haar uitgespreid, alvorens zuster het verband openmaakte. Intussen was de dokter zijn handen aan het wassen.

"Jezus zegt ..." begon zuster Groen zachtjes te zingen; ze wist, dat dit één van Liesjes lievelingsversjes was. Ze keek het kind bezwerend aan. "Toe dan ..." Met een trillend stemmetje en aldoor naar zuster kijkend, begon Liesje te zingen en zuster zong met haar mee. Al zingende leek haar stemmetje rustiger en sterker te worden. De dokter luisterde in verbazing hoe ze het versje herhaalde.

Jezus zegt dat hij hier van ons verwacht, dat wij zijn als kaarsjes,

brandend in de nacht en Hij wil dat ieder als een lichtje schijnt, jij in jouw klein hoekje, en ik in 't mijn.

Ondertussen had de dokter zijn werk gedaan, de hechtingen verwijderd en een drain ingekort zonder dat Liesje het had gemerkt.

"Doet u de rest?" fluisterde hij naar zuster, die knikte zonder haar zingen met Liesje te onderbreken. Als vanzelf nam ze over en verbond Liesje die nu rustig naar haar keek en nog steeds zong.

"Al klaar, Liesje. Je bent geweldig geweest, hoor," prees ze. Liesje keek verbaasd op. "Helemaal klaar?" Ze keek even naar dokter die zijn handen stond te wassen. "Ja hoor, en dat allemaal terwijl jij zo'n mooi liedje zong. Knap hoor." Hij verliet de kamer, en buiten gekomen liep hij tegen de hoofdzuster aan: "Wel, hoe is het gegaan?" vroeg ze monter. Ze wist dat hij er tegen op had gezien om Liesjes hechtingen te verwijderen.

Hij schudde zijn hoofd, nog verbaasd: "Dat kind hè, en haar zingen over Jezus, wat hij van haar verwacht," hij haalde zijn schouders op. "Ik geloof natuurlijk niet in die Jezus, maar vandaag heeft hij daarom toch geholpen want ik geloof niet dat ze er iets van heeft gevoeld."

Na die dag konden we Liesje weer horen zingen. "Dat kind is inderdaad zoals een lichtend kaarsje," zeiden de zusters dan.

Lini Grol woont in Fonthill, Ont.



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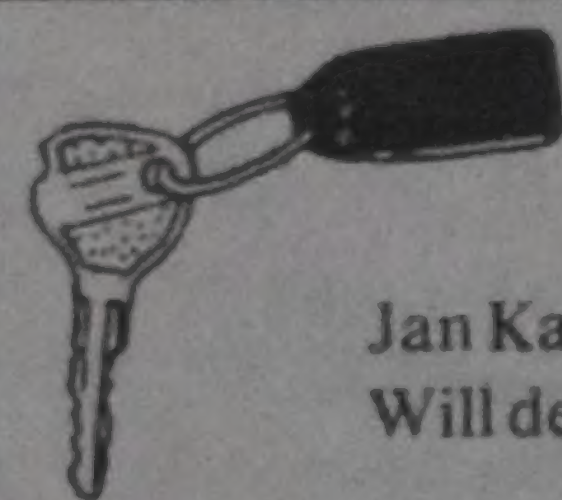
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Persoverzicht

Carl D. Tuyl

... vervolg van pagina 17.
twaalf andere Europese landen. Deze landen bezegelden een besluit om menselijke rechten te garanderen. Het besluit ging aanzienlijk verder dan de voormalige 1975 Helsinki overeenkomst. Het verbaasde

mij, dat er in de pers betrekkelijk weinig aandacht werd geschonken aan zo'n betekenisvolle gebeurtenis. Heel wat meer aandacht trok de vergadering in Parijs, waar 149 landen beloofden geen chemische wapens te zullen gebruiken. Er is over de hele wereld een duidelijk zichtbare

drang naar vrede. Een Canadese journalist noemde het: een aanval van verstand.

★★★★

Het afscheid van President Reagan is een doorlopende voorstelling. Radio toespraken, diners, TV-speeches, en terugblikken, er kwam geen eind

aan. En de President vond dat hij een knap stuk werk gedaan had, en feliciteerde zichzelf met zijn gebruikelijke bescheidenheid. Zijn laatste begroting kwam neer op 1.15 triljoen dollars met een voorgestelde som van \$2.5 biljoen om zure regen te bestrijden.

De Zweedse regering diende haar begroting in. Vaders en moeders van pasgeboren kinderen krijgen opvoedingsverlof: 90 procent van hun inkomen voor een periode van anderhalf jaar. Misschien zijn er wel ouders in Zweden die uit zitten te rekenen hoeveel kinderen je moet hebben om niet meer te hoeven werken. In China zit het weer anders. Daar klaagt de regering steen en been over de toename van de bevolking. Als het zo doorgaat (en het gaat meestal zo door) zijn er aan het eind van deze eeuw 1.32 biljoen mensen in China. Hoe je daar ook tegen aan kijkt, dat is een hele drukte.

★★★★

In de naam van godsdienst vloeide het bloed weer rijkelijk in Libanon, waar strijdende Islam groepen elkaar weer voor de zoveelste keer naar het leven stonden.

★★★★

Japan rekent dat er zo'n 32.000 politie-agenten nodig zullen zijn om de veiligheid van de afgevaardigden die Hirohito's begrafenis zullen bijwonen, te garanderen. Geallieerde veteranen organisaties over de hele wereld protesteren tegen vertegenwoordiging. De veteranen prefereren een prive begrafenis voor Hirohito, omdat ze de keizer als een oorlogsmisdadiger beschouwen.

★★★★

Gorbachev gaat door de wereld te verbazen. Nauwelijks waren we gekomen van de mededeling dat Rusland al haar chemische wapenen wil vernietigen, of daar kondigt kameraad Gorbachev met een ijskoud gezicht aan dat op de Russische begroting minder geld beschikbaar zal zijn voor militaire uitgaven. Meer toilet papier en minder tanks. Niet zo'n gek idee!

★★★★

De studie van kerkgeschiedenis is niet altijd populair en wordt soms zelfs verontachtzaamd. Zo kwam een student die gevraagd werd naar een kort opstel over de hervorming tot de volgende ontboezeming: "Maarten Luther begon er mee, maar het lukte niet want voor straf werd hij voor een tijd vastgespijkerd aan een kerkdeur. Hij kwam heel ongelukkig aan zijn einde toen hij het slachtoffer werd van een pauselijke bul." Geschiedenis is soms verwarrend. Ik ken zelfs mensen die denken dat de Engelse vloot de Armada heeft verslagen. Iedere Nederlander weet, dat dat niet zo is.

Carl Tuyl is predikant in Kingston, Ont.

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Books

Robert VanderVennen, book review editor

Christian faith

Who will be saved?

What's Good About the Good News, by Neal Punt. Chicago: Northland Books (P.O. Box 42756, Chicago, Ill., U.S.A. 60642), 1988. Paperback, 142 pp., \$7.95. Reviewed by Adrian Helleman, Christian Reformed pastor, missionary, and doctoral student at Toronto School of Theology.

There are good books and not so good books; the former are a joy to review, the latter are often more difficult. This book is in the second category.

Neal Punt is probably familiar to many readers as the author of *Unconditional Good News* (Eerdmans, 1980) in which he first introduced what he refers to as "biblical universalism." In the earlier work he compared the exegesis done by many Christian scholars over hundreds of years and admits he was not satisfied with the treatment of the so-called "universalistic" texts by Calvinists.

In this new book Punt, who is pastor of the Christian Reformed Church in Evergreen Park, Illinois, defends his position by outlining what he perceives to be the over-all message of the Bible.

Punt argues in his first chapter that this over-all message is either: "A) All persons are outside of Christ except those whom the Bible expressly declares will be saved; or, B) All persons are elect in Christ except those who the Bible expressly declares will be finally lost."

In the next three chapters he

presents three "facts": 1) "The so-called 'universalistic' texts, within their immediate context, speak of a certain-to-be-realized salvation in terms of all persons in general." 2) "Not all persons will come to new life in Christ. Some will be finally lost." 3) "Those who will be finally lost are those and only those, who, in addition to their sin in Adam, throughout their entire life wilfully and finally reject or remain indifferent to whatever revelation of himself God has given to them."

In the following chapters he contends that the so-called universalistic texts are not universal statements but only "generalizations." On the basis of these three biblical "facts" he concludes we must adopt premise B. Therefore, he writes, "All persons are elect in Christ except those who choose to reject or remain indifferent to God's will as it has been made known to them."

Bringing Calvinists and Arminians together

Punt's intention is to bring Calvinists and Arminians together. He says a Calvinist is "one who believes that Christ died for a definite number of persons" and an Arminian is "one who believes that Christ died for all persons without exception." Calvinists say that God determines who is saved or lost, whereas Arminians maintain that each individual makes the final decision. Punt argues that both are right: those who are saved are sovereignly chosen by God and

those who are lost are so because of their unbelief. In the next chapters he declares that there is only one gospel for all persons and that this gospel can be declared unconditionally. Faith, he contends, is a fruit of salvation and not its cause.

In the final chapters Punt addressed such issues as the salvation of infants and those who have never heard the gospel, as well as the motive for missions.

As much as possible in this review I have tried to reproduce Punt's argument. However, I will not attempt to refute every one of his assertions. There is enough here to permit readers to draw their own conclusions.

Simplistic argumentation

This is not a good book in large part because Punt is extremely simplistic in his argumentation. He provides facile answers to questions which have stumped the Christian church for centuries. Other, perhaps more competent, theologians have grappled with these issues. Their answers are not necessarily better but they do not delude themselves and others through oversimplification.

Even those who are not theologians have asked themselves some of these questions, although they may not have the answers. Punt seems to have the answers, and thus his appeal. But this is also dangerous for those who are not sufficiently wary and allow themselves to be swept away by those who offer them seemingly biblical answers.

Theology is never an individual exercise. It belongs to the Church and must be done communally. If the community does not agree, then positions must be re-examined. (Why did Punt have to take recourse to an unknown publisher? Is Eerdmans perhaps properly wary of this type of theologizing?)

Punt's understandable appeal is what makes reviewing this book so difficult. His concern to bring Calvinists and Arminians closer together is legitimate in our ecumenical age; however, this is not the way to do it. It is illicit to ride roughshod over the differences which remain. Those who want pat answers may easily be misled by this book, whereas those who have grappled with the issues which are raised will feel uneasy. This is poor theology by someone whom I accept as a brother in the Lord and whose good intentions are beyond question. But that does not save the book.



Friends of God

Wayne Brouwer

Supper time

"They devoted themselves ... to the breaking of the bread" (Acts 2:42)

Yogi Berra was famous for his major league baseball skills a generation ago. But he was also famous for his enormous appetite. One evening after a ballgame, Yogi went to a restaurant and ordered a large pizza just for himself. The waitress asked him if he wanted it cut into 4 slices or 8.

He thought for a moment, and then replied, "Better make it four. I don't think I can eat eight tonight!"

Food is big business. Retailers depend on such statistics as these:

- 6-year-olds consume twice as many doughnuts as adults.
- North Americans are willing to pay as much for the yearly upkeep of a pet as they would for a child.
- Male shoppers are preferred by supermarkets over females because they buy 15 per cent more under similar circumstances.

If food is big business, eating is a way of life for us. As Bernard Shaw wrote: "There is no love sincerer than the love of food!"

More than survival

We eat to stay alive, but we also eat for a host of other reasons. Eating is a symbol of friendship. We go out for "coffee." We share a meal. When my wife and I were in Nigeria, no visit would have been complete if we did not eat the food of others or serve them something of our own.

That's why Holy Communion is such a beautiful expression of our Christian faith. It focuses on food, and reminds us that there is something spiritual about eating. In the sacrament it is the link which binds us to the sacrificial death of Christ for us.

But it is also a meal that unites us in a new family of faith, a new community of fellowship that cuts across social, racial, and ethnic lines. "They devoted themselves ... to the breaking of the bread ...," not a fast-food snack. They didn't come at different times, and order *a la carte* off the menu. They were served as a family by the Host whose unseen presence pervaded every morsel that touched their lips and nourished their souls.

Places in the heart of love

Even glitzy Hollywood bows in amazement at what all this means. Several years ago a popular movie told a story of courage, compassion, and consecration. The characters of *Places in the Heart* lived a typical existence of work, social relations, life, love and death. The story was a good one. Some of the people were flawed heroes. Some were desperate victims. Some craved love; others grabbed for lust and power.

But when the plot was finished, the director added two final scenes. First you saw a little white church building on Sunday morning. Inside was gathered a congregation of those who had survived the twists and turns of the story. The elements of Communion were passed. And they sat together graced by the forgiving presence of Christ. In a surprise move, the director of the film even brought back those who had died, to share this special moment: there was the fellow who accidentally murdered the sheriff; there was the husband who's death left his family in desperate straits. But now they are renewed together at the table which expands with the love of God.

The second scene was even more powerful. As the songs of celebration rise from the little church, a car drove by. The driver set his face forward: no turning, no looking back. Beside him was a woman, her head swiveling, eyes glued in longing hope to the church where the sacrament of forgiveness was being served.

But these two had made their choice. They no longer belonged to the community. While the dead and the living were received by Christ at his table, these two turned away. They were no better, no worse than any of the others. But they chose not to admit their need: of Christ and his forgiveness, of the community and its love.

And so they drove by: strangers, aliens, homeless by their own choice. Christ had called them to the family table; they had chosen the road. What will you do next time Christ rings the supper bell?

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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